

Travancore Archaeological Series

Published under the Orders of the
Government of Travancore

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MADRAS
METHODIST PUBLISHING HOUSE
AND
BRAHMAVADIN PRESS
1911

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Travancore Archaeological Series

No. VII

Trivandram Museum. Stone Inscription of Maranjadaiyan

TRIVANDRAM MUSEUM STONE INSCRIPTION OF MARANJADAIYAN.

While editing his article on the 'Eight Vatteluttu Inscriptions of the Chôla Kings, published in 1898, Prof. E. H.ultzsch has observed ⁽¹⁾ that "Prof. Buhler in his Indian Palaeography (p. 72, f, of the German Edition) and Mr. Venkayya in his paper on the Kôttayam plates of Virarâghava (above Vol. IV., p. 293) have lately urged the necessity of publishing Vatteluttu inscriptions, the dates of which can be fixed with certainty. Hence I take this opportunity for issuing mechanical copies of eight Chôla Inscriptions. None of these is in a condition of complete preservation; but I trust that even in their necessarily imperfect state the accompanying *fac-similes* will prove useful for tracing the development of the Vatteluttu-alphabet." Since then only four more *fac-similes* of Vatteluttu inscriptions have been published; ⁽²⁾ nor are these of well preserved records. The complaint, that we have not got a sufficient number of plates of Vatteluttu inscriptions published, has been re-iterated by Mr. Venkayya in his Annual Report for the year 1906-7. Says he, "It is unsafe to base any definite conclusions solely on the Vatteluttu portion, because a sufficient number of inscriptions in that alphabet have not yet been published with photo-lithographic plates for comparison." ⁽³⁾ This paper is the first of a series intended to supply this want of Vatteluttu inscriptions with plates.

The sub-joined inscription is engraved on a black, hard stone on the back of which is sculptured in bas-relief a hero, with a bow in one hand standing facing the proper right. It is meant to represent Rânakirtti, in whose name and memory the stone was set up. The epigraph was discovered by the late Prof. Sundaram Pillai, M. A., of the Travancore Educational Service near Âramboli, one of the frontier stations of the Travancore State. Recognising its antiquity and historical importance, he got the stone bearing it removed to the Trivandram Museum, where it is now set up on the southern side of the western or the main gate, exposed to wind and weather. The inscription in consequence is now somewhat worn out. I now edit it from the impressions prepared by my copyists.

The inscription under consideration is written on a neatly dressed surface which measures a foot by two and a quarter feet. It has been previously ruled and between every two lines the letters are engraved. There are on the whole eighteen lines but the last does not show any writing. The whole inscription is bounded on its four sides by four deep cut lines. The record is tolerably well preserved. Its alphabet is Vatteluttu of the same vertical type as that employed in the Tirupparangunram inscription and the Madras Museum grant of Mârañjadaiyan. The peculiar shape of the letters *ṇ, t, n, r* and *ṇ*, which have their lower portions horizontal, is worth noting. In the later inscriptions the ends of the lower portions of these letters are curled upwards and inwards, lending them a roundish appearance (from which the alphabet derived its present name Vatteluttu, meaning the round characters.). The letter *ṇâ* retains the older shape, roughly a semicircle with its opening turned below. The letter *y* is almost similar in form to the later *y*. The secondary *â* in this record is also slightly different from the later symbol. The secondary *ṇ* always tends to be on the top rather on the side of the consonants as in the later alphabet. This is a characteristic feature of the older forms both in the Tamil and Vatteluttu alphabets and affords us a test of the comparative antiquity of the record in which it occurs.

⁽¹⁾ Ep. Ind., Vol. IV., p. 41.

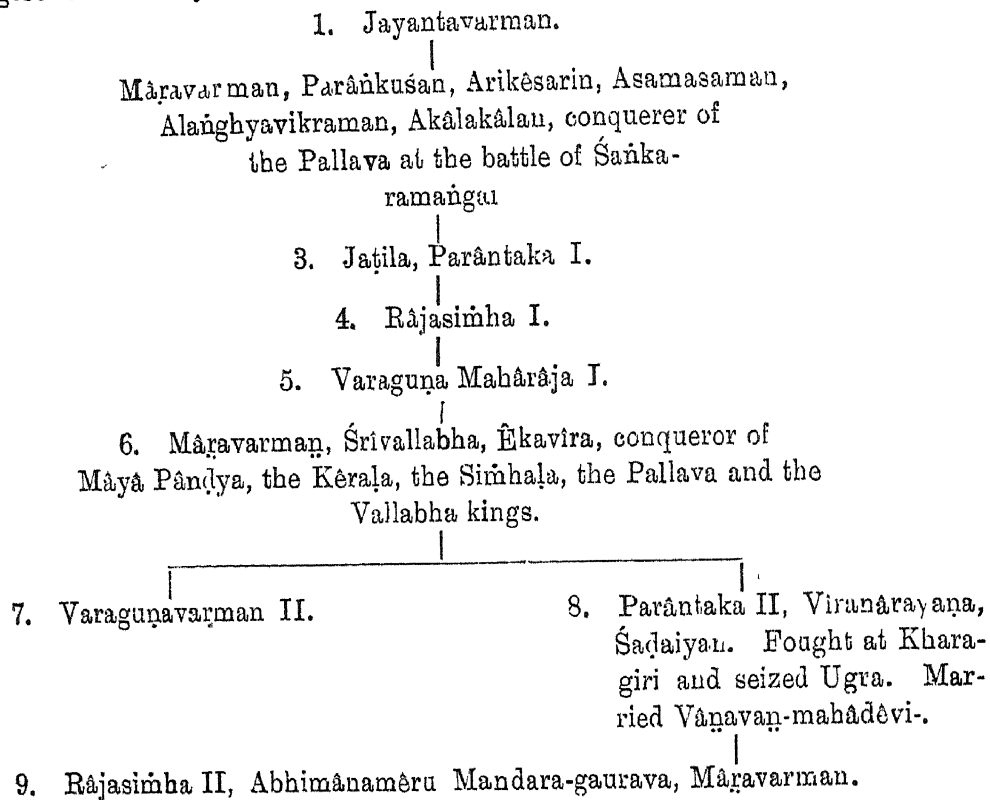
⁽²⁾ "Three memorial stones" by Dr. Hultzsch, Ep. Ind., Vol. VII., pp. 22-25; and the Ambâsamudram inscription of Varaguna Pandya by Mr. Venkayya. Ibid., Vol. IX., pp. 84-94.

⁽³⁾ An. Rep. on Ep. for 1906-7, p. 67.

The letter *no* occurring in *I.8*, in the compound *vittin-orrāi* has the older form, which resembles roughly the Arabic numeral 2. The secondary *ū* sign in *mū* and *vū*, occurring in the words *Perumūr* and *Koluvūr* in *I.13* and *I.12* respectively, is added vertically below instead of, as usual, at the bottom of the right side of the consonants *m* and *v*. The language of the inscription is old Tamil and is defective in construction.

The inscription belongs to the 27th year of the reign of the Pāṇḍya king **Mārañjaḍaiyan** and records that in the battle of Viḷiṇam the Pāṇḍya forces left the Chēra army in confusion outside Viḷiṇam and retired to the fort of Karaikkōttai. The Chēra army, later on rallying round, pursued the enemy and set themselves to destroy the fort of Karaikkōttai. In this attempt they inflicted some loss on the Pāṇḍya forces and Raṇakīrtti, a faithful servant of the Pāṇḍya king, fighting bravely, and killing several of the opponents, fell struck by the arrow of a man named Tadaṇ Perum-tiṇai of Perumūr.

The Śiṇṇamaṇṇūr plates of Rājasiṃha II discovered by Mr. G. Venkoba Rao ⁽⁴⁾ and the Aṇṇimalai inscriptions discovered by myself and published by Mr. Venkoba Rao ⁽⁵⁾ form the starting point in the genealogy and chronology of the Pāṇḍyas. The former is said to yield the following pedigree for the early Pāṇḍyas :—⁽⁶⁾



The information contained in this inscription is slightly different from that obtained from the other Śiṇṇamaṇṇūr grant, as also from that of the Vēlvikuḍi record. Until the texts of these most valuable documents are made available to the public, nothing could be said definitely about the accuracy of the genealogy.

⁽⁴⁾ Ibid, for 1907—8, p. 62.

⁽⁵⁾ Ep. Ind., Vol. VIII., p. 317.

⁽⁶⁾ I classify the Pāṇḍyas into three divisions the Early, the Medieval and the Later Pāṇḍyas. The first class includes those as far as Rājasiṃha II and a few others; the second class comprises the large number of Sundara Pāṇḍyas, Kulasēkhara Pāṇḍyas, Vikrama Pāṇḍyas etc.; and the last consists of those who seem to have removed their capital to Tinnevely and were crowned in the Viśvanāthasvāmin temple at Tenkāḷi and were ruling as vassals under the Vijayanagara kings.

If the table given above is examined closely, it becomes apparent that the Pāṇḍyas alternately bore the names **Māṛavarman** and **Jaṭilavarman** (Śaḍaiyaṇ), just in the same way the Chōla king called themselves alternately Rājakēsari and Parakēsari. Thus the kings Nos. 2, 6 and 9 in the table are called Māṛavarmans while Nos. 3 and 8 are called Jaṭila, Śaḍaiyaṇ or Neḍuñjaḍaiyaṇ. From this we might conclude that Nos. 1 and 5 should have been also known as Śaḍaiyaṇs and No. 4, a Māṛavarman. I might go a step farther and state that the father of Jayantavarman (No. 1) and his (No. 1) great grand-father must also be Māṛavarmans or Neḍumāraṇs. Let me now proceed to investigate the history of some of these king as gathered from inscriptions and literature, in so far as the latter does not militate against epigraphical results.

According to the Tiruttonḍa-ttogaḷ a decade of verses giving a list of the sixty-three Śaiva devotees of the Tamiḷ land sung by one of them, Sundaramūrtti Nāyanār, and according to the Periyapurāṇam of Śēkkiḷār, which deals with, in detail, the lives of these saints, the Pāṇḍya contemporary of the great saint, Tirujñānasambandar, was a Neḍumāraṇ or Niṇṇa-sir-Neḍumāraṇ⁽⁷⁾ (Neḍumāraṇ of lasting glory). This Niṇṇa-sir-Neḍumāraṇ was also one of the sixty-three Śaiva devotees and had married Maṅgaiyarkkaraśi, the daughter of the Chōla king.⁽⁸⁾ His minister, Kulachchiraiyār, a native of Maṇamēṇkuḍi⁽⁹⁾ was also another of the sixty-three. The age of Tirujñānasambandar has been fixed as the middle of the 7th century A. D.⁽¹⁰⁾ From the Āṇaimalai inscription of Mārañjaḍaiyaṇ *alias* Parāntaka (No. 3 of the above table) we learn that he belonged to the latter half of the 8th century.⁽¹¹⁾ Calculating at the usual rate of thirty years for each generation, we find that the contemporary, of Tirujñānasambandar must be the great grand-father of Jayantavarman.⁽¹²⁾ As a deduction from my generalisation I called him a Neḍumāraṇ or Māṛavarman and this was precisely the name he bore according to the Tiruttonḍattogai and the Periyapurāṇam.

(7) See Periyapurāṇam, The Life of Niṇṇa-sir-Neḍumāraṇ, pp. 375-76, (Madras Edition).

(8) Ibid, The Life of Tirujñānasambandamūrtti Nāyanār, verses 603-658.

(9) Ibid, The Life of Kulachchiraiyār, p. 244, verse 1.

(10) Ep. Ind., Vol. III., p. 278.

(11) Ibid., Vol. VIII., p. 318.

(12) Jaṭila (No. 3) must have come to the throne some time after A. D. 760 the alleged period in which the battles at Śaṅkaramaṅgai, Nelvēli etc., were fought between the Dramiḷas and Udayachandra, the general of Nandivarman Pallavamalla. One of the Dramiḷa kings who took part in these battles was, as would be seen in a subsequent portion of this paper, Jaṭila's father, Parāṅkuśa. So, he (Parāṅkuśa) must have lived till at least about A. D. 760 and possibly some time after that. Anyhow, A. D. 770 forms a limit for his existence; for, we know this year belonged to the reign of his son Jaṭila. We might take 770 or thereabouts to be the beginning of his reign. Hence, leaving Jaṭila, whose reign had begun in A. D. 770, I have deducted from 770 five times thirty years, for the five generations beginning with Parāṅkuśa up to the great grand-father of Jayantavarman; that is, $770 - 150 = 620$ A. D. This gives approximately the beginning of the reign of the fifth ancestor of Jaṭila; so then, the middle of the reign of the fifth ancestor of Jaṭila would be the middle of the 7th century. This was established by another line of reasoning to be the age in which Tirujñānasambandar flourished, and visited the Pāṇḍya and converted him from the Jaina to the Śaiva faith. The synchronism between the Pāṇḍyas and the Pallavas would then be as follows:—

Pāṇḍyas	Pallavas
Māṛavarman (I)	Narasimhavarman (I)
Jaṭilavarman	Paramēśvaravarman (I)
Māṛavarman (II)	Narasimhavarman (II)
Jayantavarman	Paramēśvaravarman (II)
Parāṅkuśa	Nandivarman Pallavamalla

Of these I identify the Māṛavarman, whom I have provisionally called the first, as the contemporary of the Śaiva saint, Tirujñānasambandar and the Niṇṇa-sir-Neḍumāraṇ of the Periyapurāṇam

Of the kings who succeeded Māṇavarman, the contemporary of Tiruṇṇānasambandar, down to Jayantavarman we know at present nothing definite and so let us pass on to the reign of **Parāṅkuśa** *alias* **Arikēsari**, the son of Jayantavarman. I have elsewhere shown that he is the hero of a poem, three hundred and odd verses of which are quoted in the commentary of the classic Tamil work, the *Ṛaiyaṇār-agapporūl*. He is described therein as the victor in a battle that was fought by him at Śaṅkaramaṅgai with the Pallava. He fought with the Chēra at Viliṇam, Kōttāru, Pūlandai, Śevūr, Naraiyāru, and Kaḍayal. With some unmentioned opponents he fought the battles of Śennilam, Arukkuḍi, Pāḷi, Māttūr, Nelvēli, Vallam, Maṇarji, Kaḷattūr, Neḍuṅḷam and Kuḷandai. He went by the various names Parāṅkuśaṇ, Arikēsari, Raṇōdayan, Vijayacharitan, Śatruḍurandan, Vichāritan, Varōdayan and Mānadan⁽¹³⁾. The king mentioned in this poem must be No. 2 of the table; for, both of them have fought a battle at Śaṅkaramaṅgai and borne the names Arikēsari and Parāṅkuśa.

For considerations which will be explained later on, we can take the Māraṇjaḍaiyaṇ of our record as identical with No. 3 of the table and the same as the king mentioned in the Āṇaimalai inscription. The latter record is dated, as we know, in the year A. D. 770. Hence his father who is reported to have won a victory at Śaṅkaramaṅgai over the Pallava must, as Mr. Venkayya rightly surmised, be the contemporary of Nandivarman Pallavamalla, whose general Udayachandra is also said to have defeated the Dramiḷas at Śaṅkaragrāma (Sanskritised form of Śaṅkaramaṅgai).⁽¹⁴⁾ The Tamil work already referred to mentions a battle fought at Nelvēli by Neḍumāraṇ; the same place was, according to the Udayēndram plates of Nandivarman Pallavamalla, also the scene of an action between the Pallava and the Dramiḷas.⁽¹⁵⁾ From these facts we might rightly conclude that Arikēsari Māṇavarman *alias* Parāṅkuśa was identical with the Neḍumāraṇ of *Ṛaiyaṇār-agapporūl*. If this conclusion is correct, the age of Nilakanḍaṇār, the compiler of the commentary of Nakkirar on the *Ṛaiyaṇār-agapporūl*, must have been after the first half of the 8th century.⁽¹⁶⁾

Referring to the Tirupparanḡunṇam inscription of Māraṇjaḍaiyaṇ, Mr. Venkayya wrote that "It now seems to me that the former (the Tirupparanḡunṇam record) might be posterior to the latter, (the Madras Museum Plates). At any rate the identification of Māraṇjaḍaiyaṇ must be based upon better evidence than the mere identity of the second portion of the two names."⁽¹⁷⁾ I confess I do not quite grasp the reason adduced by him in favour of his view. It appears to me that there is no difficulty in accepting the identity of the king mentioned in all the three inscriptions, the Madras Museum plates, the Tirupparanḡunṇam and the Trivandram Museum stone inscriptions, with the king of the same name found in the Āṇaimalai record. For, the name Māraṇjaḍaiyaṇ implies that Śaḍaiyaṇ or Jaṭilavarman was the son of Māraṇ⁽¹⁸⁾. Hence, the latter half of the name Māraṇjaḍaiyaṇ is the proper name of the king, and as it is, the identity of this portion of the name is most important. Sometimes the simple name Śaḍaiyaṇ is amplified into Neḍuṇjaḍaiyaṇ either because of the exigencies of metre or for diction, as in the Madras Museum plates etc. The same record states that Jaṭila or Neḍuṇjaḍaiyaṇ bore also the name Parāntaka, the name by which he is called in the Āṇaimalai inscription.

(13) Ind. Ant., Vol. XXXVII, pp. 193-8.

(14) An. Rep. on Ep. for 1907, p. 108.

(15) S. I. I., Vol. II., p. 364.

(16) See Śendamiḷ, Vol. VI., p. 59.

(17) An. Rep. on Ep. for 1907, pp. 62-66.

(18) Compare the name with the following that occur in inscriptions — Parāntakaṇ-Kundavvai, Kṛishṇaṇ-Rāman, Pāḷiyili-Śriyanaṅgai, Nakkaṇ-Korri etc.

(19) Ep. Ind., Vol. IX., p. 86, f. n. 13.

Again, there is a close resemblance in the Vaṭṭeluttu letters employed in these various documents which lends all probability to the notion that all these records belong to the reign of Jaṭila or Parāntaka. For the reasons given above the opinion of Mr. Venkayya seems doubtful.

He thinks that the Trivandram Museum inscription may be a record of the king Varaguṇa Pāṇḍya, though, he says, this is not absolutely certain⁽¹⁹⁾. As usual he does not give any reasons for his assumptions, nor does he state whether it is the first or the second Varaguṇa Pāṇḍya of the table who is taken by him as identical with the king mentioned in the Trivandram inscription. I should think that the surmise of Mr. Venkayya is not correct as the alphabet employed in the Trivandram document belongs to a much earlier period than that of the time of Varaguṇa Pāṇḍya, the first or the second. I believe that Māraṇjadaiyaṇ of our record is the same as Parāntaka of the Āṇaimalai inscription and hence lived about the second half of the 8th century.

Having determined the age of Māraṇjadaiyaṇ, let me summarise the history of his reign. The Uttara-mantri of this king in the year 770 A.D., was Māraṇkāri (Sans. Mārasūnu, Kāri the son of Māraṇ) *alias* Mūvendaṁgala-ppēraraiaṇ, a native of Karavandapuram and belonged to the clan of *vaidyas*.⁽²⁰⁾ In his Madras Museum plates Māraṇjadaiyaṇ calls himself a *parama-vaishnava* and in conformity with the faith of his master and perhaps his own also, this Uttara-mantri began the excavation of the Narasimha shrine in the Āṇaimalai hill⁽²¹⁾. His brother Māraṇ-Eyṇaṇ⁽²²⁾ *alias* Pāṇḍi-ṁaṅgala-viśayaiaiaṇ, who succeeded him to the place of Uttara-mantri after his death, completed the shrine.⁽²³⁾ In the 6th year of the reign of the king, his mahāsāmanta was Śāttan-Gaṇavadi *alias* Pāṇḍi-amirdamaṅgala-varaiyaṇ.⁽²⁴⁾ Before the 17th year of his reign he had fought the battles of Viṇṇam, Vellūr and Śēliyakkuḍi with some unknown foes. He defeated Adigaṇ in the battles of Āyiravēli, Āyirūr, and Puḡaliyūr and drove the Pallava

⁽²⁰⁾ The Āṇaimalai Inscription, Ep. Ind., Vol. VIII.

⁽²¹⁾ It is curious to note that a shrine for Narasimha, the Brāhman Lion God, was excavated in the Āṇaimalai hill (the Jainia Elephant hill). Perhaps it was intended to symbolise that the lion of Brāhmanism put down the elephant, the Jainism.

⁽²²⁾ I owe this reading to Mr. G. Venkoba Rao.

⁽²³⁾ In his paper on the Āṇaimalai inscriptions, Mr. Venkoba Rao, reading the word *nirattali* as *nittali* corrects it further into *nirtteli* and translates it as 'sprinkle water', 'consecrate' and compares the expression with the Sanskrit *prōkṣhaṇam*. The passage distinctly reads *nirattali*; there is no *pulli* over the letter *r*. As it is, the word is a compound of *nirattal* and *alittal*, *nirattu* means bring to order, completion or perfection and *alittal*, to bestow or confer upon. Hence the compound means 'to bestow upon (the public) after causing it to be completed'.

The second of the two Āṇaimalai records is taken by Mr. Venkoba Rao as a supplement to the first, Māraṇkāri, occurring in it, has been taken by him to be identical with Madhurakavi *alias* Mārasūnu of the first inscription. While admitting that Māraṇkāri excavated the cave and set up the image of the god in it and bestowed upon Brāhmanas immensely rich *agrahāras*, Mr. Venkoba Rao asserts that he died without consecrating it. The distribution of lands among the Brāhmanas etc., takes place always during the consecration ceremony and there is no need for him to have gone out of the way and say that the consecration was not yet over when the first record was engraved. The consecration was in fact performed but some minor works including the construction of the *mukha maṇḍapa* were left incomplete by Māraṇkāri and these were finished by his brother Māraṇ-Eyṇaṇ, as soon as he became the Uttara-mantri.

Again I cannot understand why, in an inscription which uses Sanskrit words such as *anujans*, *varggārōhaṇam* etc., freely, the Tamil word conveying in a way the sense of the Sanskrit word *prōkṣhaṇam* or *samprōkṣhaṇam* should have been employed. If the writer had the idea of consecration in his mind, I have no doubt, he would have used the word *prōkṣhaṇam* or some thing more expressive, in Sanskrit itself. I regret I am obliged to entirely differ from Mr. Venkoba Rao in this matter.

⁽²⁴⁾ Tirupparangunṇam Inscription of Māraṇjadaiyaṇ, Ind. Ant. Vol. XXII. p. 69.

⁽²⁵⁾ This is the modern Pērūr in the Coimbatore District. It is distinctly called Kāñchivāy-pPērūr in the Periyapurāṇam; "Kongir-Kāñjivay-pPērūr kuṇḡiṇār" (Ila, Sundaramurti, approached Kāñjivay-pPērūr in the Koṅgu country). See Ēyarkōṅkalikkāma Nayanar purāṇam, verse 86.

and Chêra who came to his aid to the quarters from which they came. He then proceeded against the Koṅgu country, captured its king alive and sent him to Madura, his capital, as a prisoner of war. Entering victoriously KāñchivāyPērūr⁽²⁵⁾ he was pleased to erect there a large temple for Vishṇu. Neḍuñjaḍaiyaṇ then turned his attention towards his southern neighbours. He invaded the Vēṇādu whose king he despatched to the other world. The stronghold of the Chêras, Viḷṇam, was next destroyed. The king afterwards set about strengthening his frontier fort of Karavandapuram, he built strong and high walls of fortification and surrounded it with deep moats. In the same record he is styled Paṇḍitavatsalaṇ, Virapurōghaṇ, Vikramapāragan, Parāntakan, Parama-vaishṇavaṇ and Neḍuñjaḍaiyaṇ. His mahāsāmanta in the 17th year of his reign was Dhīrataran Mūrtti-Eyinaṇ *alias* Viramaṅgalappēraraiaṇ and the commander of the elephant brigade (*mataṅga-jādhyaksha*) was Śaṅgaṇ-Śīridaraṇ *alias* Pāṇḍi-Iḷaṅgōmaṅga-lappēraraiaṇ of Koluvūr.⁽²⁶⁾

Mārañjaḍaiyaṇ once again invaded the Chêra country, defeated and left the Chêra army in confusion outside Viḷṇam and retired to Karaikkōṭṭai. There, he was besieged by the Chêra army which caused some loss to his forces.⁽²⁷⁾

The name of the queen of Mārañjaḍaiyaṇ appears to be Nakkañ-Korri (Korri, the daughter of Nakkaṇ).⁽²⁸⁾

The following are the names of places that occur in this document. Viḷṇam, Karaikkōṭṭai, Koluvūr and Perumūr, Viḷṇam is at present a popular fishing village in S. Travancore. Koluvūr appears to be in the Pāṇḍya country and is mentioned in a number of inscriptions copied in the Madura and Tinnevely Districts. I am not able to identify Karaikkōṭṭai and Perumūr.

Text (1)

1. பூரீ கோமாறஞ்சடையற் [கு இ]-
2. ருபத்தேழாமாண்டு [||*] சேரமா-
3. னர் படை விழுஞ்ஞது (2) புறத்து
4. விட்டுழக்கக் கரைக்கோட்டை அழி-
5. ப்பான்வர பெருமானடிகளுள்-
6. [ன்பு] மிக்கள (3) இரணகீர்த்தி [யு]-
7. ம் அமர்க்கழியும் உள்வீ-
8. ட்டினொற்றைச் சேவகர் கோட்-
9. டை அழியாம (4) காத்தேறி-

⁽²⁶⁾ The Madras Museum Plates

⁽²⁷⁾ Trivandram Museum Inscription.

⁽²⁸⁾ Mr. Venkayya takes Nakkañ-Korri as the wife of Śāttan-Gaṇavadi. My reasons for differing from him are; one, as soon as the date is given in the regnal year of the king, the inscription introduces Śāttan-Gaṇavadi with the expletive particle *maṇu*. Nakkañ-Korri is also similarly introduced. Two, the king is referred to, in the first instance, that is, when Śāttan-Gaṇavadi is spoken of, as *avaṇku*, an honorific plural form of the third personal pronoun *avanukku*, whereas Śāttan-Gaṇavadi is referred to only in the singular number, as in *sāmanta*, *vaijyaṇ* and *vaijyaṇ*. In the second instance, that is, while Nakkañ-Korri's name is mentioned, the same *avaṇku* is used thereby referring the king. If she had been the wife of the *sāmanta*, to be consistent with the other portions of the inscription, she should have been described as *avanukku dharmma-panniyūgya Nakkañ-Korri*.

(1) This inscription together with an eye copy has been published in the Travancore State Manual. I republish it from inked impressions prepared by my copyists.

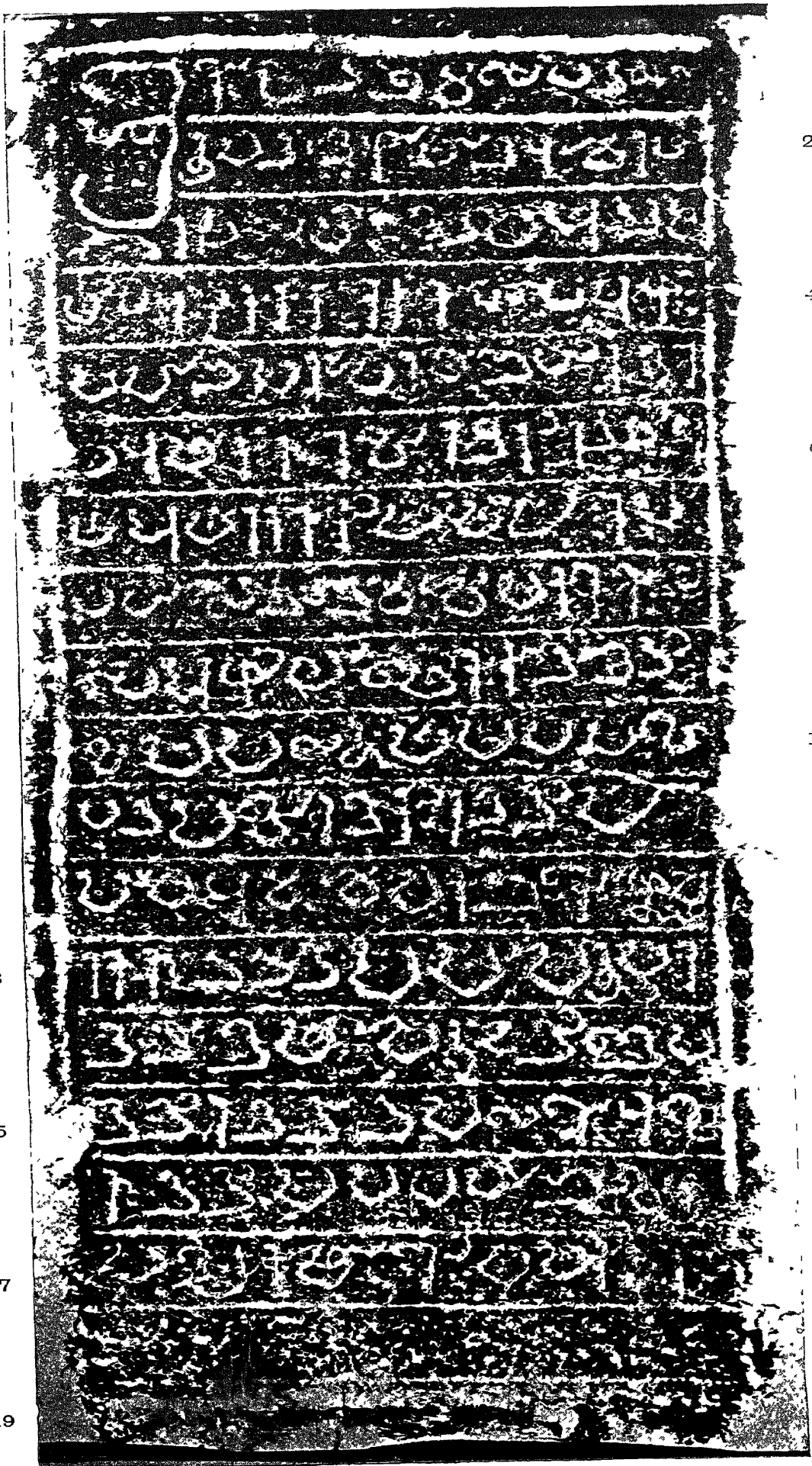
(2) Read விழுஞ்ஞது.

(3) Read மிக்கள.

(4) Read அழியாமே.

1
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10. நது பலரும் பட்ட இ-
11. டதது இணாகீர்கதி உள்-
12. விட்டுச்சேவகன் கெடமுதி-
13. ிகூழந்ததுப் பெருநீர்-
14. த்தாகம் பெருந்தீரை அ -
15. த்திதததப் பலரெடு -
16. குத்திப்பட்டவர் (5) இந் -
17. பது-கமரர்.....

Translation.

In the twenty seventh year of (the reign of) the prosperous king Marañjadaiyan ; while the army of the Sēmanūr that was left in confusion ⁽⁶⁾ outside Viluham, came for the purpose of destroying (the fort of Karaikkōṭai, Iṇṇakirtti (Ruṇakirtti) one of the very loving servants of the Perumāṇ (7) (the Pāṇḍya king, Marañjadaiyan) fought in defence of the fort together with the *orai-chohēvagar* of ulvīdu ⁽⁸⁾ against the army of the Chēra which was contending ⁽⁹⁾ to destroy it, and after stabbing several, died where several others had fallen, by the arrow of the *orai-chohēvagan* of ulvīdu, Tadan-Perundinai ⁽¹⁰⁾ of Perūmūr in the Koluvūr-kūram

(5) I am not able to make out the sense of what follows.

(6) *Uḷattal* means getting confused or distressed in mind. *உ.கண்ணிலான் பெற்றிழந்தானென உழத்தன் காலவேலான்*, The wielder of the spear that resembles Kāla (Yama), felt distressed like that blind man who lost his sight (immediately) after he got it (by a miracle). Kamba Rāmāyaṇam, Bālakāṇḍam.

(7) Supreme lords are generally referred to as the Perumāṇḍiḡal or Perumāṇ. We have the prominent instance of this usage among the Western Gaṅgas, who add *perumāṇḍi* to their names as almost a part of it : e.g., Eṇṇa-vemmaḍi, Rājamaḷa Perumāṇḍiḡal, Nītimārgga Perumāṇḍiḡal, etc. Maḍirai-konḍa Kō-pparakāṣari varman is similarly styled Perumāṇḍiḡal in the Kīl-Muṭṭuḡur inscription (Ep.Ind.Vol.) ; but Dr. Hultzsch, the editor of the paper on that inscription, suspects if it cannot be a Western Gaṅga king. It appears that this suffix is no characteristic of the Gaṅgas only. In the Kīl-Muṭṭuḡur inscription it refers to Parāntaka. He is called by the same appellation Perumāṇḍiḡal and also Embērumān in his Uttaramallūr inscriptions. (Nos I and 2 of the Madras Epigraphist's collection for 1898.).

(8) Compare *malayūṇa orai-chohēvagan* occurring in an inscription of Tirukkōyilūr published by Dr. Hultzsch in Ep. Ind. Vol. VII. p. 141. There the compound has been interpreted as 'the unrivalled warriors of Malayāḷam'. It would surely have that meaning if *oru* instead of *orai* had been used. for example, '*oru tin-ḡu*, being oneself unrivalled by others, '*oru suḷai*, 'the unrivalled light', (the sun), '*oru soraḷai*, 'the unrivalled warrior' etc. *Orai* always signifies single, one only as opposed to many, e.g., '*orai-kāsu*, 'a single cash', '*orai-kālāl Ori*, 'the single-legged Ori' etc. *Orai-chohēvagan* might possibly be related to the word *orru* meaning a spy. the term *orai-chohēvagan* might then be taken to mean the soldiers who are employed as spies.

(9) *Amar kalalal* is a compound made of *amar* and *kalalal* meaning *battle* and *finishing* respectively. The literal meaning of the compound therefore is finishing the battle.

(10) Perundinai appears to be the name of an office, and is here applied to the holder of it.

Travancore Archaeological Series

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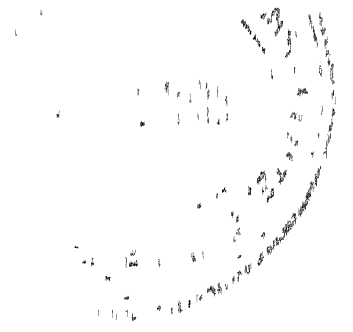
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Travancore Archaeological Series

No. VIII

Six Chola Inscriptions at Kanya-Kumari.

SIX CHOLA INSCRIPTIONS AT KANYA-KUMARI.

Five out of the six inscriptions edited below were copied from the **Guhānāthasvāmin** temple at **Kanyākumārī**. They are all written in Tamil language and alphabet and are generally in a good state of preservation. The old name of the temple was, according to its inscriptions, **Rajarājesvaram**, evidently called after **Rajarāja**, the Great, of the Chōla dynasty. **Kanyā-kumārī** is, in some inscriptions, called **Kalikkudi** and is said to have been situated in the **Purattāva-nādu**, a sub-division of the **Uttama-śōla-vaḷa-nādu**, in the **Rajarāja-ppāṇḍi-nādu** (or *maṇḍalam*).

The **Guhānāthasvāmin** temple is at present situated at a distance of about half a furlong from the Brāhman village of **Kanyākumārī**, and is in a bad state of repair. Round the *ardāh* there is a dark circuit, (now filled with bats and snakes), which seems to have given the temple its present name.

No. I.

The subjoined inscription is engraved on the south base of the *ardāh-maṇḍapa* of the **Guhānāthasvāmin** temple. The end of the last four lines are built in but the purport of the record is easily made out without it.

It belongs to the twenty-fourth year of the reign of **Parakesarivarman Rājendra-choḷadeva**, who took the 'eastern country, the Ganges and Kaḍāram'. It records that **Śōja-kula-valli**, the woman who cooked the meals for the king and who belonged to **Pālaiyūr Tittai** in the **Pūliyūr-nādu**, a sub-division of **Arumolidevavaḷa-nādu**, made a gift of fifty sheep for a perpetual lamp. They seem to have been taken charge of by a person who bound himself to supply daily one *uḷakku* of ghee as measured by the temple measure called **Pavittira-maṇikkam**, for burning the lamp.

Text (1)

1. ஸ்ரீ ஸ்ரீ [||*] ஸ்ரீ ஸ்ரீ ஸ்ரீ மங்கையுங் கடாரமுங்கொண்டருளின கோ- (2)
2. ப்பரகேசரிபன்மரையின உடையார் ஸ்ரீ ராஜேந்திரசோழ தேவர்க்-
3. குயாண்டு இருபத்து நாலாவது [||*] ராஜராஜப்பாண்டி நாட்டு உத்த-
4. ம சோழவளநாட்டுப் புறத்தாயநாட்டு குமரி ராஜராஜ [||*] ஸ்ரீ
5. ம உடையார்க்கு உடையார் ஸ்ரீ ராஜேந்திர சோழதேவர்க்கு திருவமுது அடிக்
6. பெண்டாட்டி அருமொழி தேவவளநாட்டுப் புலியூர்நாட்டி] டிப் பாலையூர் தி-
7. டை சோழகுலவல்லி வைச்ச திருநாந்தாவிளக்கு ஒன்றுக்கு வைச்ச சா-
8. வா முவாப்போடு ஐம்பது [||*] இவ்வாடு ஐம்பதுங்கொண்டு இத்தேவர்
9. நாழி பவித்திர
10. த்த நெய் உ[||*]
11. ட்டுவதாகக்
12. வன வியாள் (4)

(1) From inked impressions prepared by any copyists. (No. 13 of 1085 M. E).

(2) The letters *ppa* are engraved next to *kō*, but seems to have been rejected, as the next line begins once again with the same letters *ppa*.

(3) The letter *i* is engraved above the line.

(4) The last four lines have their ends built in.

Translation.

ll. 1—3. Hail ! Prosperity ! (In) the twenty-fourth year of (the reign of) **Parakesarivarmān** *alias* Uḍaiyār **Śrī Rājendrachōḍadeva**, who took 'the eastern country, the Ganges and Kaḍāram'.

ll. 3—8. Śōḷa-kula-valli, of Pālaiyūr Tiṭṭai in the Puliyūrnāḍu of the Arumōḷideva vaḷa-nāḍu, the woman who cooked the food for Uḍaiyār Śrī Rājendrasōḷadeva, set up a perpetual lamp, (to be burnt before) the god, Rājarājesvara, of Kumari, (which is situated) in the Puṇat-tāya-nāḍu, (a sub-division) of the Uttama-sōḷa-vaḷa-nāḍu, in the Rājarāja-ppaṇḍi-nāḍu ; (to maintain this lamp) she gave fifty large sheep, which neither die nor become old.

ll. 8—12. Having received these fifty sheep naviyāṇ (bound himself) to supply a *ulakku* of ghee (as measured by the) *nāḷi* called the Pavittira (mānikkam).

No. II.

This record is engraved on the north base of the central shrine of the Gubānāthasvāmin temple. It is dated the thirtieth year of the reign of **Rājakesarivarmān Rājādhirājadeva**, who took the 'head of Virā Pāṇḍya, Īlam and the *śālai* of the Chēra'. It records that the supply of salt that was being received from the salt-pans of Maṇarkuḍi for the **Śrīvallabha-pperuñjālai** *alias* the **Rājarāja-pperuñjālai**, situated in the village of Kaḷikkūḍi, had for some time been discontinued. This charity was revived by the king at the request of **Arikulakesari** *alias* **Pavittiramānikka-ttonga-pperaraiyaṇ** of Tiṭṭai, who was holding some sort of office under the queen, **Ulagamuḷuduḍaiya-pirāttiyār**. The royal order was addressed to the officers who supervised and taxed the salt-pans in the Rājarāja-tteṇṇāḍu, belonging to the Rājarāja-ppaṇḍi-nāḍu. In the olden days it was the custom (of the Maṇarkuḍi salt-pans) to set apart a *nāḷi* of salt for each *kalam* of it that came in or went out of the pans, as *uṇai* for the use of the Śrīvallabha-pperuñjālai. The king ordered that this custom should be once more adopted.

The term *uṇai* is even now commonly used in the Trichinopoly and Tanjore Districts. When grain or other things are measured, for every stated quantity, say sixty *marakkāls* as it now is in the Trichinopoly district, a handful of the article measured is kept, as a mark, in a small heap. The number of such heaps give the number of sixty *marakkāls* measured. That quantity of the grain etc. that is kept as an index of measure, is called the *uṇai*. The measurer, when he measures, cries aloud the number of *marakkāls* he is measuring and when he finishes the fifty-ninth cries out '*aṇubadukku uṇai*', meaning a *uṇai* for (this) sixty. In the case of the salt to be used as *uṇai* for each *kalam*, it was not a handful but a *nāḷi* that was ordered to be set apart.

Evidently the *śālai* or the boarding house was originally established by (perhaps a Pāṇḍya king by the name of) Śrīvallabha. After conquering the Pāṇḍya country, Rājarāja seems to have, as is usual with him, changed the name into Rājarāja-pperuñjālai. But old names generally never die out by the mandate of any king ; therefore the old and the new names have often to be coupled for at least a short time till the people get accustomed to the new name. Thus, Talaikkāḍ, the capital of the Gaṅgas, was renamed Rājarājapuram, when, Rājarāja stormed and took it. But it had to be called Talaikkāḍ *alias* Rājarājapuram. In some instances the old names died out giving place to the new and often the new perished without affecting, in any manner, the old one, as for instance Talaikkāḍ, which even to this day retains this name.

The village of Maṇarkuḍi, which is a very important salt producing centre of the Travancore State even at the present day, is situated in the Agastisvaram Talūka of the Padmanābhapuram Division. In the inscription, it is called Mahipāla-kula-kāla-ppēraḷam, (the great salt

district of Mahipalakula-kāla). We know that of the several kings vanquished by Rājendrachōḷadēva I., Mahipāla was one. The name therefore has been given to it after this surname, Mahipāla-kula-kāla, of Rājendrachōḷadēva.

From the fact that the salt officers are mentioned to belong to the Rājaraḷa-temṇāḍu, we can infer that there was a regular Salt Department with officers in all the salt producing districts, just as we have at the present day.

The names of the places that occur in the inscription are Kalikkudi, Maṇarkudi and Tittai. In No. IV edited below it is stated that Kalikkudi was the other name of Kanyā-kumāri. Maṇarkudi we have already identified. Tittai is in the Tanjore district.

Text (1)

1. ஸ்ரீ ||*|| வீரபாண்டியன் தலையுமீச் சேரலன் சாலையும் இலங்கெயும் தண்டாற்
கொண்ட [?]காவிரா(௨)ஜகேசரி-
2. பறமரான உடெயார் ஸ்ரீ ராஜாதிராஜதேவர்க்கு யாண்டு முப்பதாவது ராஜராஜப்பாண்-
டிநாட்டு உத்தமசோழவளநாட்டு புறத்-
3. தாயநாட்டுக் கழிக்குடி ஸ்ரீ வல்லவப்பெருஞ்சாலைய[?]ன ராஜராஜ பெருஞ்சாலைக்கு
நாஞ்சினாட்டு மணற்குடியான மஹி-
4. பா[?] (2) குலகாலப்பேரழத்து கெ(ய்)உறெ கொள்ளமுப்பு முட்டிகிடகமெ-
யில் ராஜாதிராஜதேவர்க்கு உலகுடையபிராட்டியா-
5. ர் திருப்பள்ளித் தொங்கலுடெயான் திட்டெயரிசுலகேசரியான பவித்திரமாணிக்-
கத்தொங்கப்பே[?]யெயன் விண்ணப்பஞ் செய்துகொடுவந்த திரு-
6. முகப்படி ||*|| கோனேர் இன்மெ கொண்டான் ராஜராஜப்பாண்டிநாட்டு ராஜராஜத்-
தென்னாட்டு உபபளங்கழுக்கு (3) கூறு செய்வார் கழுக்கு (3) கண்காணி செய்வார் கழுக்-
கும் (3) குமரி ஸ்ரீ-
7. வல்லவப்பெருஞ்சாலையான ராஜராஜப்பெருஞ்சாலைக்கு உத்தமசோழவளநாட்டு நாஞ்சி-
னாட்டு மணற்குடியான மயில்வாள் (2) குலகாலப்பேரளத்து உப்புமு-
8. தலிலும் செலவிலும் கலத்துவாய் நாழிகெய்யுறெகொண்டு இச்சாலைக்கு முன்புநிவ
ந்தம் செலு [?]திவந்தமெயில்லிப்போது உப்பு உறெ பிடித்து,
9. கொள்ள [?] கெலிரென்று கேட்டோம் ||*|| முன்பு இப்பரிசுச் செய்-
10. து வருமும் ...கில் உறை உப்பு மு[?]லிலும் செலவிலும் கல-
11. த்துவாய் நா [?] உறை உப்பு ராஜராஜன் பெருஞ்சாலை ச-
12. . . வச[?] . . டட[?]கெக்க [?]ன்று திருமந்திராலை செம்பியன் தென்-
13. . . னநாட்டுக்கோனர் எழுத்தினால் திருமுகம் பிரசாதஞ்செய்த[?]ளி வச்ச திருமுக-
ப்படி.

Translation.

ll. 1—2. Hail! Prosperity! (In) the thirtieth year of the (reign of) the king **Rājakesari-varman** alias Uḍaiyār Śrī **Rājādhirājadeva**, who took, with the help of his army, the head of Vira Pāṇḍya, the *śūlā* of the Chēralaṇ and Ceylon.

ll. 2—6. (This is) the royal order obtained on the petition of Tittai Arikulakēśari (that is, of Tittai) alias Pavittiramāṇikka-ttoṅga-ppēraraiaṇ, who was (or held the office of) the

(1) From inked impressions.

(3) Read ஓசளுக்கு (2) Read மஹிபால பேரளத்து

tiruppaḷḷittoṅgal under **Ulagudaiyapirāttiyār**, the queen of Rājādhirājadēva, regarding the *kaṭṭu* of salt (the supply of) which was received from the great salt district of Maṇarkuḍi in the Nāñjināḍu, for the Śrīvallabha-pperuñ-jālai *alias* Rājarāja-pperuñ-jālai at Kalikkūḍi situated in the Paṇattāyanāḍu, a sub-division of the Uttamaśōla-vaḷa-nāḍu, belonging to the Rājarāja-pperuñ-jālai.

11. 6—9. (This order is addressed) to those (officers) who assign taxes and those who supervise the salt pans in the Rājarāja-tteṇ-nāḍu of the Rājarāja-pperuñ-jālai of the unrivalled among kings.

“ We heard that you do not permit the Śrīvallabha-pperuñ-jālai *alias* Rājarāja-pperuñ-jālai to take, in the old customary manner, the *urui* salt at the rate of a *nāḷi* per *kalam* of salt, that is added to (the stock) or spent (from it), in the salt district of Maṇarkuḍi *alias* Maṇivāḷa-kulakā-pperaḷam in the Nāñjināḍu, (a sub-division) of the Uttamaśōla-vaḷa-nāḍu.

“ You shall (henceforth) give, as of old, through the (*śattars*) of the Rājarāja-pperuñ-jālai, the *urui* salt at the rate of a *nāḷi* per *kalam* added to or spent from the stores.”

(This is engraved here) in accordance with the royal order written down in the writing of the (officer called) *irumvāḍira-ōlai*, Śembiyaṇ Teṇ . . . nāṭṭa Kōṇar.

No. III.

On the north wall of the first *prūḍa* of the Kanyākumāri temple is engraved the accompanying large inscription of the reign of **Rājendradeva**. It is not in a very good state of preservation. However, it is not difficult to make out the whole of the important portions of it. The record is dated the fourth year of the reign of the king **Parakesarivarman Rājendradeva**. At the time of the grant the king was seated on the cot called the Kaḍuveṭṭi in the palace, Kēraḷaṇ-māḷigai, in the capital city of Gaṅgaikondāśōlapuram. The king commanded that from the fourth year the taxes on the various articles mentioned, which were collected from the *dēvadānam* villages of the goddess Kanyākumāri, of the Rājarājēśvaram and of the Rājarāja-pperuñ-jālai and which seem to have been utilised for the public purposes of the villages, be set apart as follows :—(1), the taxes from the *dēvadānam* villages of Kanyākumāri to be utilised for the celebration of a festival on the day of the *janma-nakshatra* (natal star) of his queen **Kiḷānaḍigai** ; (2), those from the villages of Rājarājēśvara, for the expenses of the temple ; (3), those collected from the villages of the Rājarāja-pperuñ-jālai, for its expenses.

In the historical introduction at the beginning of the inscription the king is said to have taken the Raṭṭappāḍi seven and a half lakhs, defeated Āhavamalla at Koppam on the banks of the Perāru, took his elephants, horses, women and treasures and performed the *Virābhushēka*.

Kanyākumāri is herein called Gaṅgaikondāśōlapuram, evidently after Rājendrachōḷadēva I. It is remarkable that this document has a very large number of names of officers of the various branches of the revenue administration. A number of taxes is also mentioned, of these some are intelligible and others are not.

Text. (1)

1. ஸ்ரீ ஸ்ரீ [||*] கோநேர் இன்மெம்கொண்டான்
2. யாண்டு நாலு நாள் நூற்றெம்பத்து நாலினால் இட்டபாடி ஏழைரை இலக்கமுங்கொண்டு போற்றங்கரைக் கொப்பத்து ஆறுவமல்லனை அஞ்சுவித்து ஆனையுங்-
3. குதிரையும் [ப]ண்டிர் பண்டாரமுங்கொண்டு விஜய அஷேகஞ்செய்து வீரஸ்ஹாஸனத்து வீற்றிருந்தருளின கோப்பரகேசரிபன்மாரன உடையார் ஸ்ரீராமேசுந்திரதேவர் கங்கைகொண்ட-

[⁽¹⁾] From inked impressions.

4. சோழபுரத்து கோளன் மாளிகையில் வெ[வ] பானத்-
துக்காடுவெட்டியில் எழுந்தருளி இருந்து ராஜாஜப்பாண்டிநாட்டு உத்தம சோழவள-
நாட்டுப் புறத்தாயநாட்டுக் குமரியான க[ங்]-
 5. . . . [கொண்ட சோழபுரத்துக் கன்னியா] படாரியார் தேவதான மான ஊர்கள்
கடவ ஊர்க்கழஞ்சு குமாக்கச்சாணமு மீன்பா(ர)ட்டமும் உ[ள்ளி]ட்ட கி-
 6. . . . கட்டமும் மோரமும் இலைவாணியப்பாட்டமும் திங்களக்காசம் காலளவு
. . . பாடிகாவல்கூலியும் (1) கால்கூலியும் கோல்கூலியும் ஆட்டுப்பாட்டமும் பேர்-
முதலாயமும் தாகுகூலியும் உ-
 7. . . . அந்தராயங்கள் கரைக்குடலாய் வருகின்றபடியாண்டு நாலாவது முதல் தவிரந்து
நம்பெண்களில்க் கிழானடி பிறந்த அத்தத்தினால் இத்தேவர்க்கு திங்கள் விழா
எழுந்தருள -
 8. . . . ண்டும் நிவந்தங்களுக்கு இறுப்பதாகவும் [||*] இவ்வூர் ராஜாஜ ஸ்ரீம
டெயார் தேவதானமான ஊர்கள் கடவ ஊர்க்கழஞ்சு குமாக்கச்சாணமுமீன் பாட்டமும்
தறி இஹெ தட்டாரப்பாட்டம் உள்ளிட்ட கீழிஹெப்பா-
- Continued on the north wall.*
9. . . . யாரமும் இலைவாணியப்பாட்டமும் காலளவுபாட்டமும் பாடிகாவல்கூலியும்
ஆட்டுப்பாட்டமும் பேர் முதலாயமும்...கூலியும் உள்ளிட்ட அந்தராயங்கள் கரைக்குட-
லாய் வருகின்ற[படி] யாண்டு நாலாவது முதல் த[விரந்து] இத்தேவர்க்கு வேண்-
 10. நிவந்தங்களுக்கு இறுப்பதாகவும் [||*] இவ்வூர் ராஜ ராஜன்சாலைக்கு சாலாபோகமான
ஊர்கள் கடவ ஊர்க்கழஞ்சு குமாக்க[ச்]சாணமும் மீன்பாட்டமும் மோரமும் இலைவாணி-
யப் பாட்டமும் காலளவுபாட்டமும்
 11. பாடிகாவல்கூலியும் ஆட்டுப்பாட்டமும் பேர்முதலாயமும் தாகுகூலியும் உள்ளிட்ட
அந்தராயங்கள் கரைக்குடலாய் வருகின்றபடியாண்டு நாலாவதுமுதல் தவிரந்து இச்சா-
லைக்கு வேண்டு[ந்ரி] வந்தங்களுக்கு இறுப்பதாகவும் [||*] ஆக இப்படியாண்டு நாலாவ-
 12. துமுதல் இறையிலியாக வரியிலிடத்திருவாய் மொழிந்தருளிநூர் என்று திருமந்திரவோலை
ஜயங்கொண்டசோழ மகதராஜன் எழுத்தினாலும் திருமந்திரவோலை நாயகம் உத்தம
சோழகோனும் ராஜராஜஸ்ரீமாராயனும் காலிங்கராஜனும் தொண்டைமானும்
 13. திரிபுனவல்லப வன்னாடுடையானும் முவேந்தர் சோழக்கந்திருவப்பெ[ரி]யானும் ஒப்-
பிட்டுப்புகுந்த (2) கேழ்விவரியிலிட்டுகோள்க வென்று வில்லவராஜரும் காடுவெட்டிகளும்
ஏவ இவர்கள் வவினபடியே(ப்) உடன்கூட்டத்து அதிகாரிகள் ராஜராஜமழவராஜரும்
ராஜராஜ-
 14. ச்சோழ ஸ்ரீமாராயரும் ஜயங்கொண்டசோழவிழுப்பரையரும் அதிராஜேந்திர முவே-
ந்த வேளாரும் ராஜராஜ அணுக்கப்பல்லவரையும் திருச்சிற்றம்பல முவேந்த வேளாரும்
ராஜகேசரி முவேந்த வேளாரும் உத்தம சோழத்திருவிந்தனூர்நாட்டு முவேந்தவேளா-
ரும் மஹிபாலைப் (3) விழுப்பரையரும்
 15. அழகியசோழ முவேந்த வேளாரும் ஜனனாதநல்லாருடையார் காளி ஆதித்தகோன் ரா-
ஜேந்தி . . . முவேந்த வேளாரும் பரசிவமங்கலமுடைய ராமனச[னி] ஒலோகபுத்-

(1) Read கூலியும்.

(2) Read கேள்வி

(3) Read மஹிபாலம்

- திரனான நிருபேந்திரசோழ மூவேந்த வேளாரும் சிவ்னடிபுடையார் பற்பனாபன் பள்ளிகொண்டானாயண வ(¹) நாராயண மூவேந்த வேளாரும் ஸ்ரஹு-
16. பல்லவையரும் நடுவாக்கும் கொற்றமங்கலத்து பற்பநாபசே[ர]பரசய . . தாலூர் சக்காபாணி ஸ்ரஹு பற்பபுட்டரும் விடையல் அதிகாரிகள் சொழ மூவேந்த வேளாரும்] மும்முடி சோழப்பல்லவையரும் ஜயங்கொண்ட சோழ சேநாமுகமூவேந்த வேளாரும் உத்தமசோழமூவேந்த வேளாரும் மனுகுல-
17. மூவேந்த வேளாரும் உய்யகொண்டசோழ மூவேந்த வேளாரும் நித்த வினோத மூவேந்த வேளாரும் சுத்ததிசுகாமணி (1) மூவேந்த வேளாரும் கங்கைகொண்டசோழ மூவேந்த வேளாரும் உதைய மாத்தாண்ட மூவேந்த வேளாரும் கங்கைகொண்ட சோழப்பல்லவையரும் பார்த்திவேந்த (2) மூவேந்தவேளாரும் [ந]ரபாலதொங்க மூவேந்த வேளாரும் ராஜாஜ அனுத்திரப்பல்லவையர்]-
18. பரும் அறிஞ்சுகை விழுப்பரையரும் அபிமானமேரு மூவேந்த வேளாரும் மதுராந்தக விழுப்பரையரும் சிங்களாந்த (3) மூவேந்த வேளாரும் விக்கிரமசோழ மூவேந்த வேளாரும் வளவன் மூவேந்த வேளாரும் வீரசோழ மூவேந்த வேளாரும் சுந்தரசோழப்பல்லவையரும் அதுலபாக்கிர[ம*] மூ-
19. வேந்த வேளாரும் அழகியசோழ மூவேந்த வேளாரும் பார்த்திவேன ஸ்ர விழுப்பரையரும் வில்லவன்மூவேந்த [வே*]ளாரும் வீரபாண்டிய மூவேந்த வேளாரும் வழுகுலாந்தக மூவேந்த வேளாரும் ராஜாதித்த மூவேந்த வேளாரும் தெலுங்குலகால மூவேந்தவேளாரும் ஜயங்கொண்ட சோழ*] மூவேந்த வேளாரும் கிடாரங்கொண்ட சோழ மூவே-
20. ந்தவேளாரும் பூகாந்த மூவேந்த வேளாரும் மீனவன் மூவேந்த வேளாரும் ஒலோக விஜ்ஜாதிர மூவேந்த வேளாரும் ராஜேனா (4) திருந னூர் நாட்டு மூவேந்த வேளாரும். . . உத்தமதெரியாரும் நிறைமதிசோழ [மூ]வேந்த வேளாரும் வளவகேசரி மூவேந்த வேளாரும் நடுவிருக்கும் ஸாஹணை [சு]திராத்திரயாஜிபாரும் கே[ரள]மங்-
21. கலத்துப்பட்டசசோமபாஜிபாரும் பசலை பெரியநம்பியும்]மஹாஹிதாங்கியாரும் ஏ[வ] உள்வ்வரி திணைக்களத்துக்கண்காணி குமரவிஜாதர மூவேந்த வேளானும் கோதண்டராம மூவேந்த வேளானும் அதிசய சோழ மூவேந்த வேளானு மூவேந்தி. சேரமூவேந்த வேளானும் ஜயங்கொண்ட சோழலோக வே-
22. ளானும் புரவரிதிணைக்களம் அரிநதவன மூவேந்த வேளானும் விக்கிரம சோழபாண்டிய மூவேந்த வேளானும் வளவசுந்தர மூவேந்த வேளானும் குவலையதிவாகர மூவேந்த வேளானும் தேவமங்கலமுடையானும் [சு]ரதொங்க மூவேந்த வேளானும் வீரநாராயண மூவேந்த வேளானும் வரிப்போத்தகம் விடற்கருடையானும் சிறற்பல உடையா-
23. னும் சுந்தரசோழ நல்லுருடையானும் முகவேட்டி மணற்குடையானும்(5) . . . த்த

(1) Read சுத்திரியம்

(2) Read பார்த்திவேந்திரம்

(3) Read சிங்களந்தகம்

(4) Could be it திருவிந்தனூர்?

(5) Compare புதுக்குடையான், occurring in No. 40 of the South Indian Inscriptions, Vol I, p. 66, as also the foot-note on this name. புதுக்குடையான் does not mean, one who owns a new umbrella and therefore one who has been raised to royal dignity, but it is a corruption of புதுக்குடியுடையான். Compare the names மணற்குடையான் (= மணற்குடியுடையான்), வடுகக்குடையான் (= வடுகக்குடியுடையான்), பருத்திக்குடையான் (= பருத்திக்குடியுடையான்) etc.

- ங்குடையானும் ஆந்தெகிழானும் சோழமாதேவி உடையானும் வல்லமுடையானும் -
வடுகக்குடையானும் மெ[ழெயு]ர் உடையானும் வரிப்போத்தக்கணக்குச் சங்கத்தி-
மங்கல் முடையானும் பருத்திக்குடையானும் முா . . . -
24. கந்த நல்லுருடையானும் வரியிலீடு பாவெ உடையானும் கீரமங்கல்முடையானும்
நாவல்லுருடையானும் [ஆட்]சிபாட்டமும் கடுப்பேரால் கடமெயும் [கடமெ] .
. . . விக்கிரம சூளாமணி முவேந்த வேளானும் நெற்குப்பெ உடையானும் கிழாற-
வாருடையானும்
25. வரியிலீடுவீத்த புரவு வரிதிணைக்களநாயகம் ஏவ சுந்தர முவேந்த வேளானும் ஆட்சிபாட்-
டமும் கடுப்பேரால் கடமெ . . . எழுதும் விக்கிரம சூளாமணி முவேந்த வே-
ளானும் [ந]ாசகம் [வி]டங்கனார் உடையானும் வரியிலீடுகிற மங்கல்-
முடையானும்
26. பட்டோலை எழுதினார் ராஜேந்திர சோழமண்டலத்து புரவு வரிதிணைக்களத்துவரியில்-
லீடு
27. விழுப்பவெயனும் இருந்து யாண்டு நாலாவது ள ருபளனா[ல்]வரியிலிட்ட இவ்விந்த . .
28. ஞ்செய்வரியிலிவித்தான் ராஜராஜப்பாண்டியநாட்டு முடி(கொண்ட) கொண்ட சோழ
வளநாட்டு கீழ்
29. ம[ரி] நாட்டு காமந் அமாபுயங்கநாந ராஜராஜவெள்ளப்ப நாடாழ்வார் [|| *] மடுக்கும்
புனல் த.....[ண்]பொருளைத்துரை.....
30. குங்கதிரப்பன.....

ABRIDGED TRANSLATION

ll. 1—8. Hail ! Prosperity ! The one hundred and fifty-fourth day of the fourth year of the matchless king. While the king **Parakesarivarman Rājendradeva**,--who took the seven and a half lakhs of the Raṭṭapāḍi; who frightened Ālavamalla at Koppam on the bank of the Pērāru (Kṛishṇa) river, took away his elephants, horses, women and treasure; and performed the *viṣṇuśānta* and was pleased to ascend the throne,—was pleased to be seated on the (cot called the) *kāḍuvetti* on the *sōpāna* (known as) ... in the (palace named) *Kēraḷaṇ-māligai* at Gaṅgaikōṇḍa-sōḷapuram; it was commanded by the king that the taxes *ūr-kalāṇṇu*, *kumara-kachchāṇam*, *mīṇ-pāṭṭam* etc., among the lower; *moram*, *ilai-vāṇṇya-pāṭṭam*, *iṅgal-āṣu*, *kāl-aluvu*, *kōl-aluvu*, *āṭṭu-pāṭṭam*, *pēr-mudal-ūyam*, *taragu-kūli*, etc..... *andarōyams*, which are due from the villages, which form the *dēvadāna* villages belonging to the goddess Kanyā-piṭṭariyār of Kumari *alias* Gaṅgaikōṇḍa-sōḷapuram situated in the Purattāyanāḍu of the Uttamasōḷavalanāḍu (a sub-division) of the Rājaraṇa-ppāṇḍi nāḍu, and which was utilised for these villages, should from the fourth year be taken and given to this goddess for meeting the expenses of celebrating a festival every month on the Hasta nakshatra, the natal star of **Kiṭṭanāḍigai** one of the queens (of Rājendradeva).

ll. 8—10. The above enumerated taxes ⁽¹⁾ collected from the *dēvadāna* villages of the god of Rājaraṇeśvaram of this place, should be paid from the fourth year to this god for whatever expenditure the temple might require them (the taxes).

ll. 10—11. The above mentioned taxes ⁽²⁾ collected from the *sālābhōgam* villages belonging to the Rājaraṇa-sālai of this town should be paid to this *sālai*, from the fourth year, for its expenses.

⁽¹⁾ This is the symbol for நாள்

⁽²⁾ All these taxes are repeated in the inscription in these two instances also.

11. 11—28. That these commands which were graciously given by the king was communicated in the writing of Jayaṅṇḍasōla-Magadarāja, the *tirumandira-ōlai* and which was ordered by Villavaraiyar and Kāḍuvetti to be entered into the register signed by Uttamasōla-kōṇ, Rājarāja-brahmamārāyaṇ, Kālūgarāja, Tonḍaimāṇ, Tribhuvana Vallavanāḍuḍaiyai, Mūvēndarsōla-kkandiruva-ppēraraīyar, the *tirumandira-olamāyakams*.

The order was accordingly entered into the books by a number of officers, (whose names are given at length in the text and which are omitted here), who came under the various designations *uḍaṇ-kūttattu-aḍigārigal*, *viḍaiyil-aḍigārigal*, *ul-vari-tṉaiikkalattu-kaṇ kūni*, *puṇa-vari-tṉaiikkalam*, *varippottagam*, *mukavetti*, *varippottaga-kaṇakku*, *variyaḷiḍu* and *puṇa-vāri-tṉaiikkalam*.

11. 28—29. There is a verse at the end, which is very much damaged ; it seems to be a precis of the preceding record.

No. IV.

The following inscription engraved on the west base of the central shrine of the Guhānātha-svāmin temple belongs to the reign of **Rājakesarivarman Rājarāja** and is dated in the 31st year of his reign. It records that the servants of the temple sold the land adjacent to the temple to a body of persons called the ‘*nāṇpattēṇṇāyiravar*’ for the purpose of establishing a watershed ; the watershed was named *Jayaṅṇḍasōlaṇ-tannir-ppandal*, after the surname of Rājādhirāja.

The boundaries of the land sold are : on the north, the south wall of the temple which encloses the shrine of Ayyappaṇ Vēdiya Śāstā in the south-east corner of the temple ; on the east, the road which leads from Kumari to the Chakra-tīrtha, the east bank of the Uttamasōla-ppērēri ; and to the west, side in general ; on the south, the Uttamasōla-ppērēri. The extent of the land, that was sold, measured ten *kōls* on the north that is, east to west, and twelve *kōls* on the east, that is north to south. The conditions of the sale are that the purchasers must erect a *pandal* for the watershed, fence the ground and plant in it fruit-bearing trees.

The king mentioned in this record seems to be Rājarāja II. If this identification is correct, the date of the inscription will be about A. D. 1167.

The names of places etc., mentioned in this document are the shrine of Ayyappaṇ Vēdiya Śāstā, Uttamasōla-ppērēri, Kumari and Chakratīrtham. There is a small dilapidated structure a little distance from the temple but in the south-east corner of it. This might most probably be the Śāstā shrine that is referred to in the inscription. Within a mile and half from Kanyākumārī is the fisherman hamlet of Kōvaḷam. Near it is a large natural tank, which served for several years past as the source of water required for irrigation purposes ; now that the Tōvālai channel has been brought into that part of the tāḷūka, the tank has fallen in disuse. This tank might be the Uttamasōla-ppērēri of the inscription. From the fact that it is named after Uttamasōla, one of the surnames of Rājendraśōlādēva I., it must be as old, if not older than, the time of this king. Kumari is the quarter where the Kanyā-Bhagavati’s temple is situated. Chakratīrtha is the substantially built tank which one meets on the way as one enters the village of Kanyākumārī.

Text (1)

1.பெரும்புகட் கோவிராஜகேசரிவந்தரான உடெய[ர்] ஸ்ரீ ராஜராஜ தேவர்க்கு யா-
ண்டு உடெ ஆவது [||*] ராஜராஜப்பாண்டிநாட்டு உத்தம சோழவளநாட்டுப் புறத்தாய
நாட்டுக் குமரிக்கழிக்குடி ராஜராஜ ஈ.

(1) From inked impression.

2. ஸ்ரீமுடையார் தேவர் காமிகளோம் நாற்பத்தெண்ணிரவர்க்கு விற்றுக்குத்த நில மாவது [||*] இத்தேவர் கோயிலின் தென்கிழக்கத்தே முந்தருளி இருக்கும் ஐயப்பன் வேதியச்சாத்தன் கோயி.
3. வின் தெற்கில் திருச்சுறையைக்குத் தெற்கும் உத்தமசோழப் பேரேரிக்கு வடக்குப் பதின்காலகலமுங் குமரி நின்றஞ் சக்கரதீர்த்தத்துக்கு உத்தமசோழப் பேரேரியின் கிழக்காக்கு மேற்கு உள்ளிடப்போந்.
4. த பெருவழிக்கு மேற்கும் பன்கிருகோல் நீளமும் ஆக இப்பெருநான்கெல்லைக்க (2) நடுவு ஜெயங்கொண்ட சோழநென்று தண்ணீர்ப்பந்தலும் எடுத்து
5. காவணமும் இட்டி இன்னன்கெல்லையினுள்ளுந் சுற்றுமடெத்து மற்றும் பயன்படுமா-
மும் வெத்துக்கொள்வாராக எம்மிவிசெந்த விலைபொருட்டுளல்லாங் கைய்பி லேயறக்-
கொண்டு விற்றுக்குத்தோ.
6. ம் ராஜ ராஜ ஸ்ரீமுடையார் தேவர்காமிகளோம் நாற்பத்தெண்ணிரவர்க்கு [||*]
இவர்கள் சொல்ல எழுதிநேன் இத்தேவர் கணக்கு அரயந் [க]ந்தந் எழுத்து

Translation.

... The 31st year of the (reign of the) king *Rājakesarivarman alias Rājarājadeva*, of great fame. The land sold by us, the authorities of the temple of the god of *Rājarājēśvaram*, situated in *Kumari-kKālikkuḍi* of the *Purattāyanāḍu* belonging to the *Uttamaśōḷa-vaḷa-nāḍu*, (a sub-division) of the *Rājarāja-ppāṇḍi-nāḍu*, to the *Nārpattēnnāyiravar*; it is situated to the south of the circuiting wall near the *Ayyappaṇ Vēdiya Sāstāṇ* shrine situated on the south east of this temple; to the north of the great lake, *Uttama-śōḷa-ppērēri*,—thus a breadth of ten poles (*taḍis*); to the west of the main road from *Kumari* to *Śakkiravīrtham* which goes close to the west of the eastern bank of the *Uttama-śōḷa-ppērēri*, thus a length of twelve poles (*taḍis*).

It is agreed between us, the temple authorities and the *Nārpattēnnāyiravar*, that the latter should establish a watershed under the name of *Jayaṅgonḍa-śōḷaṇ*, within these four great boundaries, erect *pandals*, fence the land within the four boundaries, and plant fruit-bearing trees; (on these conditions), we the authorities of the temple of *Rājarājēśvara*, having received to the full the amount of the price-money fixed by us, handed over (the land) to the *Nārpattēnnāyiravar*. *Araiyān Kandaṇ*, the accountant of this temple wrote (this agreement) to the dictation of these (parties); (this is my) signature.

No. V.

This inscription consists of a single verse in Tamil stating that *Ayyanambi alias Mangalakkāḷavaṇ*, the minister of the *Chōḷa* king established a watershed at *Teṇ-Kumari*, that is *Kumari* in the south. It is engraved on the west base of the central shrine of the *Guhānāthasvāmin* temple. This watershed was perhaps the one that was intended to be established according to the sale-deed contained in No. IV above.

Text. (1)

1. ஸ்ரீ ஸ்ரீ (2) [||*] [௨]தண்டிரைநீர்த் தென்குமரி மானகர்த்தனீர்ப்பந்தல் எண்டி-
செயும் ஏத்த வினிதமைத்தான் [வி]ண்டிவரும்
2. ஐந்தெரியலான் அய்யனம்பி அடல்வளவன் மந்திரி தென்மங்கலக்காலமன் (3) ஸ்ரீ ஸ்ரீ (2)

(1) From inked impressions.

(3) Metre, வெண்பா.

(2) Read ஸ்ரீ ஸ்ரீ

Translation.

Hail ! Prosperity ! **Ayyanambi** *alias* **Ten-Mangalakkâlamani**, the wearer of the beautiful garland of full blown flowers, the minister of the powerful **Chôla** (king), established well, a watershed, which is praised in all the eight directions, in the great city of the south **Kumari**, (which is surrounded by) the waves of the clear water (of the sea). Hail ! Prosperity !

No. VI.

This one also consists of a single verse in Tamil recording that **Ayyan Mangalakkâlavan** arranged for an income of 10 *nâlis* of paddy a day, at **Manarkuḍi** for the maintenance of the watershed. It is very likely that he gave a piece of land which yielded paddy sufficient enough to supply the watershed daily with 10 *nâlis* of paddy. It is also engraved on the west base of the central shrine of the **Guhânâthasvâmin** temple.

Text ⁽¹⁾

1. ஸ்ரீ ச ஸ்ரீ (2) [|| *] மானமிக்க வேல் ஐப்பன் மங்கலக்காலம்ந் குமரித்தானமைத்த
பந்தலிற்றன்றட்ட தேநரைத்த மபததங்குசெ-
2. ஸ்ரீ மணற்குடியிலே வைத்தா நித்தம் பதினாழி நெல் (3) ஸ்ரீ ஸ்ரீ (2)

Translation.

Hail ! Prosperity ! **Aiyyan Mangalakkâlamani**, the (wielder of the) noble spear, kept (that is, made arrangement for the supply of) ten *nâlis* of paddy per day, at **Manarkuḍi**, which is (full of) beautiful gardens dripping with honey, for the (maintenance) of the watershed he established at **Kumari**. Hail ! Prosperity !

(1) From inked impressions

(3) Metre, வெண்பா.

(2) Read ஸ்ரீ ஸ்ரீ.

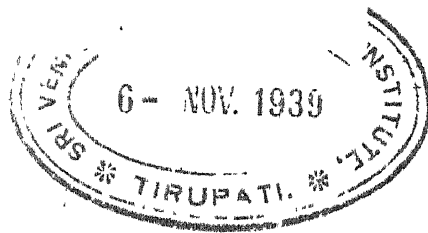
(2) Read நெல்லைக்கு

Travancore Archaeological Series

Published under the Orders of the
Government of Travancore

BY

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MADRAS
METHODIST PUBLISHING HOUSE
1910

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Travancore Archaeological Series

No. IX

Three Sanskrit Inscriptions of Adityavarman *alias* Sarvanganatha

No. X

Three Inscriptions of Vira Ravi Ravivarman

No. XI

The Fort at Pallippuram, or, the Oldest European Building in India.

No. IX

THREE SANSKRIT INSCRIPTIONS OF ADITYAVARMAN ALIAS SARVĀNGANĀTHA.

Of the three inscriptions edited below, one (No. 2) was first edited by Mr. Sundaram Pillai ⁽¹⁾ and afterwards by Dr. Kielhorn ⁽²⁾. It is engraved on the north wall of the Kṛishṇa-svāmin shrine in the Padmanābhasvāmin temple at Trivandram, in the Grantha characters. It records that the king **Sarvāṅganātha** constructed at the town of Syānandūra the shrine of Kṛishṇa, the *go-sālā*, a *maṇḍapa* and the *dīpikā-gṛham*, in the Śaka year 1296, expressed by the chronogram '*chōlapriya*'. Dr. Kielhorn believes that the exact date of the record must have fallen between the 10th October 1374, and the 26th March 1375, A. D.

My only excuse for republishing it in this paper is to bring all the available records of the king Sarvāṅganātha in one paper, I have therefore given the text and extracted the excellent translation of Dr. Kielhorn.

The second inscription is engraved on the north and east bases of the *maṇḍapa* in front of the Kṛishṇasvāmin temple at Vaḍasēri, one of the suburbs of the town of Nāgarkōyil. It is also written in the Grantha characters and the language is Sanskrit. The preservation of the record is tolerably good. The inscription consists of three verses in different metres and praises of the king, whose real name is known from this to be **Adityavarman**. How he deserved the *biruda* of Sarvāṅganātha is explained in the inscription which states that he was well versed in Grammar, was a proficient in the science and art of composition and music, was learned in the Smṛitis, *Arthha Sāstra*, *Purānas*, *Ātma-Sāstra* (i. e. Vēdānta) and *Tarka*. From the fact that this inscription contains nothing more than the praises of the king and is found in a Kṛishṇa-svāmin temple, it looks probable that Adityavarman Sarvāṅganātha might be the builder of this temple.

The third inscription is engraved on the south base of the Kṛishṇasvāmin shrine in the Padmanābhasvāmin temple at Trivandram. Like the other two documents, this one is also written in the Grantha characters and in the Sanskrit language. It records the construction of the shrine of Kṛishṇasvāmin, the *go-sālā*, and the *maṇḍapa* in front of the shrine of Kṛishṇa by the king **Adityavarman alias Sarvāṅganātha**.

From these records we learn that the real name of the king was Adityavarman and that the name Sarvāṅganātha was but a *biruda* expressive of the literary acquirements of the king. The period he lived in was the last quarter of the fourteenth century of the Christian era.

Text ⁽³⁾

No. I.

1. स्वस्ति श्री[ः] [॥*] सिंहस्थे च बृहस्प-
2. तौ समकरोदन्दे च चोलप्रिये
3. गोशालाञ्च सुदीपिकागृहमहो

⁽¹⁾ In his 'Early Sovereigns of Travancore, p.

⁽²⁾ *Ep. Ind.*, Vol. IV, p. 203.

⁽³⁾ From inked impressions of the inscriptions.

1. कृष्णालयमण्डपम् । भक्त्या चैव य-
2. शोर्थमप्यतिरान्धर्मार्थमप्यादरात्
3. स्यान्न्दूरपुरे सुकीर्तिसहितस्मर्त्वा-
4. गनाथो नृपः ॥

No. II.

1. स्वस्ति श्री[+] शब्दज्ञोऽस्यथ लक्ष्यलक्षणगुरुस्साहित्यसुगीतयो[+] स्मृत्यर्थ[+तम (') पुराणशास्त्रनि-
गमान्जाने] प्रमाणान्यपि । षट्त्रिंशत्स्वपि-
2. हेतिषु श्रमगुणैश्शोभे कुलानां कुलान्यभ्यासे युधि भूपतींश्च विजये सर्वगनाथोऽस्म्यतः [॥ १*]
माहित्ये निपुणाः के-
3. चिन् केचित् शास्त्रे च कोविदाः । केचित् गीते कृताभ्यासाः केचित् शस्त्रे कृतश्रमाः [॥ २*]
आदित्यवर्मन् भवतस्साम्यमि-
4. छशन्ति ते कथं । पारंगतेन विद्यानामेकां विद्यां समाश्रिताः [॥ ३*] नवजलदसमाभः कन्ज [नेत्रे
कृतङ्कः ?] पतितचिकुरसं-
5. घं वारयन्नेगुलीभिः । व्रजयुवतिसमूहं
6. सस्मितं प्रेक्षमाणो वसतु हृदि-
7. सदा मे बालकृष्णस्य भावः [॥ ४*] स्मरामयसनाथाश्चत . कृष्णस्य ल . स्तेन गृहा.....

No. III.

1. स्वस्ति श्री[+] [॥+] श्रीगोष्ठकृष्णालयमण्डपानां गवाञ्च कृष्णस्य च भूसुराणाम् । निवेशनार्थं
कृतवान्नवत्वमादित्यवर्म्मा परवीरवीरः [॥ १*] अहो दृष्टा च गोशाला ह्य-
2. हो दृष्टञ्च मण्डपम् । अहो कृष्णालयन्दृष्टमहो वक्ष्यामि किं सखे [॥ २*] आदित्यवर्मणा राज्ञा
कृतमेतन्नयञ्जनाः । पश्यन्तु ससृहन्नित्यम् भजद्धं कृष्णमाद-
3. रात् [॥ ३*] मण्डिते मण्डपे चित्रं कृष्णस्य पुरतः कृतम् । प्रेक्षकाणाञ्च नेत्राणामासीन्मण्डनमञ्ज-
सा [॥ ४*] मण्डितमण्डपञ्चित्रं कृष्णस्य पुरतः कृतम् । पश्यन्तु म-
4. ण्डलं कृत्वा जना नेत्र मण्डनम् [॥ ५*].

Translation

No. I. (1)

When Jupiter stood in (the sign) Simha, in the year (denoted by the chronogram) Chôla-priya (i.e. 1296), the prince Sarvaṅganātha possessed of good report, from faith and to secure fame in abundance and for the sake of religion, reverently built at the town of Syāuandūra a cow-house, a house of beautiful lamps, (and) Ah ! an abode of Kṛishṇa, an open hall.

(1) Dr. Kielhorn's translation.

No. II.

V. 1. Hail 'Prosperity' I am versed in grammar, I am master of the science and art of composition and music, I know the *Smritis*, economics, the science of self, the *Purânas*, the *Śāstras*, and the *Vedas*, is also the dialectics. I shine by the various kinds of exercises in respect of the thirty-six weapons. I practise the groups of the arts. I also conquer kings in war. Therefore am I Sarrāṅganātha (i.e., master of all *Veda-āṅgas*).

V. 2. Some are experts in composition (*sāhitya*), others are learned in the *śāstras*, some are well practiced in music, others are skilled in the art of missiles. How could they, who are devoted each only to one particular branch of knowledge (*vidyâ*), aspire to equality with, you Ādityavarma, who art a past master in all the branches of knowledge?

V. 3. Let the thought of Balakrishna, whose splendour is like that of the fresh (rain laden) cloud, whose lotus eye is marked (with collirium) and who removing his flowing locks by his fingers, smilingly gazes on the group of young shepherdesses, ever dwell within my heart.

No. III.

Verse 1. The valorous Adityavarma built newly the cattle-shed, the shrine of Kṛishṇa and the maṇḍapa for the use of cows, (the good) Kṛishṇa and the Brahmans respectively.

V. 2. Ah! the cattle-shed was seen, ah! the maṇḍapa was seen; ah! the Kṛishṇa's temple was seen: O! friend! what shall I say!

V. 3. Let people see with eagerness these three which were constructed by king Adityavarma. Worship Kṛishṇa daily with devotion.

V. 4. The carving of the decorated maṇḍapa before Kṛishṇa was as it were like an ornament to the eyes of the spectators.

V. 5. Let the people make a round and see the decorated maṇḍapa constructed before Kṛishṇa, which is an ornament to the eyes of the on-lookers.

No. X

THREE INSCRIPTIONS OF VIRA RAVI RAVIVARMAN.

The following three inscriptions belong to the reign of Vira Ravi Ravivarman of the Tirup-pappār Śaṭṭapam. They are written in the Tamil language and alphabet and are in more or less good state of preservation.

The first two records belong to the Adikeśava-ppeṛumāl temple at Tiruvāṭṭāru, a place of great antiquity. In the classic anthology of verses sung by poets in praise of several ancient sovereigns of the Tamil land, called the *Puranāṇṭūṇa*, it is stated that Vāṭṭāru was under the dominion of one Eluṇi-Āḍaṇ, who is praised for his munificence and liberality. His panegyrist, Māṇḍaṇi-kilār, describes the town as *வளநீர்வாட்டாறு*, (*Puranāṇṭūru*, v. 496). Again, it is one of the places in Malaināḍa praised by the Vaiṣṇava saint Nammālvār. He calls it Vāṭṭāru situated on the bank of a river. The temple is at present situated on a high platform which appears to have existed from very ancient times, for, Nammālvār describes this temple in the following terms :—

மலை மட்டத்தவணைமேல் வாட்டாற்றான் &c.

and

வரைகுழுவு மணிமாட வாட்டாற்றான் &c.

The image in the central shrine is said in the hymns of Nammālvār to be lying on the serpent bed, which also is its present posture. Though at present the name of the place is pronounced as Tiruvattāru, it is clear from the quotations given above from the *Puranāṇṭūru* and the verses of Nammālvār that the name must be pronounced as Tiruvāṭṭāru.

All these inscriptions belong to a comparatively modern period ; they range from **Ko. 778-782**, (A. D. 1603—1607). The first is dated the Kali year 4704, corresponding with the Kollam year 779. On a Saturday, the 26th of the month of Āṇi which coincided with the Saptami *tithi* of the bright fortnight, in the Hasta nakshatra and Mīna rāsi, the king **Vira Ravi Ravivarman**, began to effect repairs and add fresh structures to the temple of Adikeśavapperumāl and the four *aravindagappattis*, the kitchen, the water-room (?), the paving of the innermost places with stones, the *oraiḱkai manḱpa*, the *dvārapīḱas* the pillar of lights, and the roofing of the hall (in which) the *utaiḱkai* stands were constructed. **Adityavarman**, the first younger brother of the king, built the flooring of the four inner *prākāras* with stone, while the next younger brother, **Rāmavarman**, ordered for the two metal *dvārapīḱas* to be cast. The king's consorts, **Iraiyumakkuttiyammai**, and **Iḱaiya Iraiyumakkuttiyammai**, built the water-room and the adjacent *pattis*. The western *patti* is said to have been constructed at the expense of three ladies of whom the first is described as '*nambirāṭṭiyār*'. The term as occurring in the inscriptions of the east coast means 'our queen' and is always employed by the kings or his subjects to denote the queen. It does not seem to possess this significance in the present instance, as the consorts of kings are described, elsewhere in this inscription, otherwise. Hence we have to surmise that the person referred to as '*nambirāṭṭiyār*' might either be the sister or the mother of the king. The second lady is **Nāchchiyār-ammai**, the consort of Adityavarman and the third, **Keśavapperumāl-ammai**, the consort of Rāmavarman.

The ceremonies in connection with the consecration were performed by Kṛitṭaṇ (Kṛishṇa) Jātavedan of the Paḱṇārakkattai house at Karpagamaṅgalam. Kaṇḱan Śiri kumaran, who was managing the temple lands could not attend the ceremony ; therefore Udayaṇaṇ Dēvaḱ of Pūndōṭṭam was made to act in his stead. The temple accountant at that time was Īsvaran Ādicchan and the accountant general or the auditing officer (*mēletuttu*) was Kittṭiṇaṇ Kittṭiṇaṇ

(Krishnan). The architects were Uḍaiyaṅ-kuṭṭi-Ādiechham Āśāri, Īchehakkutṭi Chintāmaṇi Āśāri, Kīttavan Sarvaṅga Āśāri and Nayinakkutṭi Nilakaṇṭha Āśāri. Of these the first was the chief architect.

The second inscription records the date of the construction of the *orankkul manḍapa*. The third which belongs to the Śiva temple at Kēraḷapuram and records that the King Vira Ravi Ravivarman repaired the central shrine, &c., of this temple.

From the first inscription we learn that in the Kollam year 779 there reigned in South Travancore a prince named Vira Ravi Ravivarman and that he had two brothers named Ādityavarman and Rāmavarman. All these belonged to the Tiruppāppūr Svarūpam and the Kilappērūr *illam*. The two other inscriptions edited below state that these three princes were the sons of Umaiyaṁmai, born in the Rōhini *nakshatra*. They also state that the king Vira Ravi Ravivarman was a votary of Padmanābha (the god at Trivandram), that he gave the sixteen great gifts, beginning with Tulāpurasha. At present it is impossible to say when the king ascended the throne and how long he reigned. We have to wait for further discoveries for these points to be elucidated. In his "History of Travancore" Mr. Śaṅgunṇi Mēṇon admits that the history of Travancore about this period is not clearly known. But, he adds, that about the year Ko. 779 a Vira Ravivarman was ruling. This year is said to be the last of the reign of this king; but the third inscription edited below is dated Ko. 782. Evidently Mr. Śaṅgunṇi Mēṇon seems to have been misled by some unreliable materials. The following table might be constructed from the facts gathered from these inscriptions:—

Umaiyaṁmai, born in the Rōhini <i>nakshatra</i> .		
Vira Ravi Ravivarman	Ādityavarman.	Rāmavarman.
born in the Jyēṣṭha <i>nakshatra</i> .	Nāchehiyār-ammai.	Ādikēṣavapperumāḷ-ammai.
1. Iraiyaṁmakkuṭṭi-ammai.		
2. Ilaiya do.		

Text

1. ஹரி [ஃ ||*] ஸ்ரீ ஸ்ரீ கலியாண ஸ்வரூப சந்தளாசல் செல்லாநின்ற வ்ருணிகுந்தி யந்நவ்யாஷத்தின் மேல் செல்லாநின்ற கொல்லம் என்னொரு ஆனி மீ உருசு சென்ற சனி-யாட்சையும் அத்தமும் ஹவ பக்ஷத்து ஸஷ்டமியும் அன்று மீனம் இராசிகொண்டு திரு-வாட்டாற்று பள்ளிகொண்டருளின்ற பெருமாள் ஆதிகேசவப்பெருமாள் கேஷத்திரத்தில் நாலுதிருமாளிகைப்பத்தியும் திருமடப்பள்ளியும் நீரறையும் அகத்து தளவிசையும் ஒருகல் மண்டபமும் கூா[ர] ஸ்ரீமாரும் விளக்கு மாடமும் வெவிக்கல்ப்பிரையும் கூட கல்கா-மாய்ப்.

2. பணியும் செய்விச்ச பள்ளிகொண்டு அருளின்ற பெருமாளுக்கு திருமீனியில் புழுகும் சாத்திவிச்ச மேற்படி கொல்லம் என்னொரு தனுச்சனி மகாவிபாழம் செல்லா-நின்ற வைகாசி மீம் ருசு திங்களாச்சையும் பூசமும் ஹவபக்ஷத்து பஞ்சமியும் மஹயொமவுடி அன்று கற்கடகம் இராசிகொண்டு கீழப்பேரூர் இல்லத்தில் திருப்பாப்பூர் தொருபத்தில் ஸ்ரீவீரவி இரவிவற்றம்மராய குலசேகரப்பெருமாள் செய்வித்த திருப்பணி [||*] மேற்படி அனியனாய ஆதித்தவற்றம்மா இருந்நருளியெடத்தின் பண்டாரத்தில் செய்-வித்த அகச்சுற்றில் நாலுபிறமும் தளவிசை போடிச்சித [||*] மேற்படி அனியன் இராம-வற்றம்மா இருந்நருளியெடத்தின் பண்டாரத்தில் கூா[ர] ஸ்ரீகாரை.

3. வாபிச்சித [||'] இதின் இளங்கோயில்கொண்டு கலசமாடின படிஞாழக்-
கெடில் கற்பகமங்கலத்து கிரிட்டன் சாதவேதன் [||*] இளங்கோயில் கொள்ளின்றப்போழ்
முததகூற்றில் திருவிடைபாட்டம் திறப்பு கையாண்ட பெருங்காஜர் கண்டன் சீரீகுமான்
வாராநகொண்டு இளையகூற்றில் நெய்யறமணிச்சமாய பூந்தோட்டத்து உதையனன் தே-
வன் கைபெற்றி இளங்கோயில் கொள்ளிச்சித [||*] நீரையும் அடுத்தபத்தி இரண்டும்
குலசேகரப்பெருமாள் இருந்நருளி-

4. யெடத்தின் பண்டாரத்தில் தேவியார் இளையுமக்குட்டி அம்மையும் இளைய
இளையுமக்குட்டி அம்மையும் செய்விச்சித [||*] மேற்படிக்கு மேக்குபத்தி ஒன்றும் நம்பி-
ராட்டியார் பண்டாரத்தில் செய்விச்சித [||*] மேற்படிக்கு மேக்குபத்தி ஒன்றும் ஆதித-
வம்மா இருந்நருளியெடத்தின் பண்டாரத்தில் தேவியார் நாச்சியார் அம்மை செய்விச்சித
[||*] மேற்படி மேக்கு பத்தி ஒன்றும் இராமவம்மா இருந்நருளியெடத்தின் பண்டாரத்தில்
தேவியார் கைசவப்பெருமாள் அம்மை செய்விச்சித [||*] சீபண்டா-

5. ரக்கனக்கு ஈச்சுவரன் ஆதிச்சன் [||*] மேலெழுத்து கணக்குகிட்டிணன் கிட்-
டிணன் [||'] முத்த ஆசாரி திருவாட்டாற்று உடையான்குட்டி ஆதிச்சமாசாரி [||*] ஈச்ச-
குட்டி சந்தாமணி ஆசாரி [||*] காத்தவன் சுவாங்க ஆசாரி [||*] நயினாக்குட்டி திருநீல-
கண்டர் ஆசாரி உ [||*].

ABSTRACT OF CONTENTS.

ll. 1—2. Harih! Hail! Prosperity! After the Kali year 4704 had expired, when Saturn stood in the constellation Vriśchika and Jupiter in Dhanu, in the Kollam year 779, on Saturday, the 26th of the month of Āṇi, which was the seventh *tithi* of the dark fortnight, Hasta *nakshatra* and Mina *rāśi*, the following structures in the temple of Adikēśava-pperumāl, who is pleased to lie in Tiruvāṭṭāru, were built of stone: the four *tirumūḷgai-ppattis*, the kitchen, the water-room, the flooring of the inner portions, the single stone *maṇḍapa*, the *dvārapālas*, the structure for lights and the room of the *baḷikkal*; and on Monday, the 16th of the month of Vaigāṣi, which corresponded with the fifth *tithi* of the bright fortnight, Gaṇḍa *yōga*, and Karkaṭaka *rāśi*, in the Kollam year 780, when Saturn was in Dhanu and Jupiter in Makara, the image of the god Ādikēśava was bathed in (a preparation of oil mixed with civet etc.) These were done by (or in the reign of) Vira Ravi Ravivarman *alias* Kulaśēkhara-pperumāl of the Kilappērūr Illam and Tiruppāppūr Svarūpam.

l. 2. Ādityavarman, the younger brother of the above (Vira Ravi Ravivarman), built the floor of stone of the four sides of the inner *prākāra*. His younger brother, Rāmarvarman, got the *dvārapālas* cast (in metal).

l. 3. When the *bālālaya* ⁽¹⁾ was consecrated, the priest that officiated was Kiriṭṭan Jātavedaṇ of Paḍiñṇārē-katṭil in Karpagamaṅgalam. On this occasion, Kaṇḍan Śiri Kumaran of Peruñṇāvūr, belonging to the elder branch of the family that was in charge of the management of the temple lands was not (able to be) present; in his stead, Udayanaṇ Dēvaṇ of Pūndōṭṭam who was in charge of the ghee room (?), was made to act (for the absentee during the ceremony).

ll. 3—4. Iraiymakkuṭṭi Ammai and Iḷaya-Iraiymakkuṭṭi Ammai, the consorts of the king Kulaśēkhara-pperumāl built the water-room and the next two *pattis*. The *patti* west of the

(1) The word *ḷaṅgoyil* occurs in one of the inscriptions of Tirumala; this term has been taken by Mr. Venkayya to mean the temple [of Subrahmanya, that it does not refer to a Subrahmanya temple would become patent from this instance; it means the *bālālaya* that is generally constructed to lodge the images before pulling down temples for repairs.

KERALAPURAM INSCRIPTION OF VIRA RAVI RAVIVARMAN.

The subjoined inscription is engraved on the west base of central shrine of the Śiva temple at Kēralapuram near Padmanābhapuram. The language and alphabet of the record is Tamil and the preservation is good. It informs us that the king Vira Ravi Ravivarman of the Kilappérū Illam and the Tiruppāppūr Svarūpam reconstructed the central shrine and other buildings in the temple in the year 782 of the Kollam era. Herein also the king is said to have made the sixteen great gifts, to be master of all sciences and arts, to be a votary of the god Padmanābha, etc.

Text (1)

1. ஹரி: [||*] ஸஹஸ்ரம் [||*] ஸ்ரீமதி [I*] ரவிஸ்தா யதெந்நெஹ கவி சத்-
ளாஅ ஸ்ரீவக்ஷஸா'ஃ செல்லாநின்ற தீதவ்யாழம் யதஹுனி கொல்லம் ளாஅயுஉ ன்ரு சித்திரை
[மீ] (2) சு உ வெள்ளியாட்சையும் சோதியும் சுவாவக்ஷத்தில் ப்ரயஜெயாடி ஸிவியொழை
அன்று கக்டுக் ஸாஸி கொண்டு

2. செங்கழுநீர்வழனாட்டு (2a) முத்தளகுறிச்சியில் நயினார் ஸ்ரீவீரகொண்டேஸாத்து
ஹாஹெவசு (3) கோயில் கீழ்ப்பேரூர் இல்லத்தில் திருப்பாப்பூர் ஸ்ரீவதத்தில் திருவானந்த-
புரத்தில் எழுந்தருளி இருந்தருளின ஸ்ரீவிநி திருநாள்பிறந்த உமைஅம்மை

3. என்று திருநாமபேருடைய அம்மை பண்டாரத்தில் திருவகிறுவாழ்ந்து அரு-
ளின (4) துகெட்டெ (5) திருநாள்பிறந்த அனவரத பதநால பாடாவிதலெவிதாஹாய்
தொலாஹாஷாடி ஷோஸா ஹாஹாஷாதாவாஹாய் ஸகலவிஷுவாஹாஹா[ய்] ஸவ-
ஜநாக்ஷாயாநாஹாஹாய் ஸஹஸ்ரவிஷுவாஹாஹாய்—

4. தஜொஹெஹெயுதாஹாய் இருந்தருளின ஸ்ரீவீரவி இரவிவன்மரான ஸ்ரீ குல-
சேகரப்பெருமாள் நாலுஅம்பலமும் திருமடப்பள்ளியும் ஐஹவணவாடி கல்காரமாய் பணி-
செய்வித்து ளாஅயுஉ ன்ரு அற்பசி [மீ] (6) உடு[உ] வியாழவாட்சையும் அநிஷமும்
வடுவடுவக்ஷத்தில்

5. .. திகையும் விரிச்சிகம் இராசிகொண்டு ஸங்கோகிச்சு ஸ்ரீ [வி*] மாநம் உப[ா]ந-
முதல் ஸ்ரீ[வி] (7) வரை [பி]றிச்செய்து செங்கல்பணியு முகித்து மேற்படி ன்ரு சித்திரை
[மீ] (2) சு உ திருப்பணியும் முகித்து கலஸாடி ஆடி அருளினது [||*] ஹரி: [||*] ஸஹஸ்ரம்
[||*]

(1) From inked impressions.

(2) Symbol for the word *mādam* (month).

(2-a) Read செங்கழுநீர்வழனாட்டு.

(3) Read ஹேவா

(4) Read திருவயிற வாய்த்தருளின.ஃ.

(5) Read திருக்கெட்டெ

(6) Read பதநால

(7) The letter *ṛ* is corrected from *ha*.

ABSTRACT OF CONTENTS.

Harib' Be it well! Hail! Prosperity! Vira Ravi Ravivarman *alias* Kulaśekhara-dēva,—who was born of ⁽¹⁾ Umaiymmai born in the Rôhîni *nakshatra* and residing at Tiruvânadapuram who was himself born in the Tirukkêttai *nakshatra*, who was incessantly worshipping the feet of the god Padmanabha, who had made the sixteen great gifts beginning with *tulâpurusha*, who was learned in all the sciences and arts, who was protecting all his subjects and who was a sun to the hosts of his foes,—built of stone the *nâlu ambalam*, the kitchen and the Rishabha *mandapa* in the temple of the god Mahâdēva of Virakêralâśvaram in Muttalakkurichchi in the Śeṅgalunir-vaḷanâḍu.

In the Kollam year 782, on Thursday, the 22nd of the month of Arpaśi, the . . . *tithi* of the bright fortnight, Anusha *nakshatra*, and Vṛiśchika *râśi*, the *śrîvīmāna* (the central shrine), beginning from the base (*upâna*), to the top (*stûpa*), was reconstructed on a smaller scale, the brick work was finished and the *kumbhâbhishêka* ceremony was performed on Friday, the Jyôti *nakshatra*, on the 6th of the month of Chittirai corresponding with the first *tithi* of the dark fortnight, Siddhi *yôga*, and Karkâṭaka *râśi*, when Jupiter stood in the constellation Minam and Saturn in Dhanu, in the Kali year 4708 of which the day is expressed by the choronogram *ravistudhanyaisseha*, which corresponded with the Kollam year 782.

⁽¹⁾ Mr. Venkayya has separated the compound 'திருவயிறு வாய்க்கவுடைய பிராட்டியார்' found in several inscriptions which describe the mother of Uttamaśôḷa-dēva, into திருவயிறு வாய்க்க and உடைய பிராட்டியார். By itself the first part means practically nothing and the second has introduced a fictitious queen உடைய பிராட்டியார் in South Indian History. The mistake is perpetuated in his Annual Reports year after year by his successor, Mr. Krishna Sastri, who also believes that the name of the mother of Uttamaśôḷa was உடைய பிராட்டியார். Such an expression as வயிறு வாய்க்கவுடைய occurs in many places in Tamil literature, as for example, Râma is called, கௌசலேதன் மணி வயிறுவாய்த்தவனே, by Kulaśekhara-pperumâl in his Perumâl Tirumôḷi.

No. XI

THE FORT AT PALLIPPURAM, OR, THE OLDEST EUROPEAN BUILDING IN INDIA. (1)

On the 18th of May, 1498, Vasco de Gama sighted India and anchored before Calicut on the 20th. By the good offices of a Moor named Bontaybo, who knew both the Portuguese and the Malayalam languages he was able to hold an interview with the Zamorin in which arrangements for opening trade with Malabar were effected. But the Moors who had long monopolised the lucrative business in pepper and the other produces of Malabar were alarmed by the transactions of the Zamorin with the Portuguese and hastened to poison the mind of the king against the foreigners, whom they portrayed as mere pirates who were misrepresenting themselves to him as the ambassadors of a reigning sovereign of Europe. Thereupon the Zamorin grew a bit lukewarm in his treatment of the Portuguese. De Gama therefore left the shores of Calicut about the end of August 1499. (2)

A fresh expedition was sent out to Calicut under the command of Pedro Alvarez Cabral on the 15th March, 1500 and on the 13th September, after a perilous voyage, the fleet arrived off the coast of Calicut. This time the Zamorin concluded a treaty of peace and friendship with the Portuguese and Admiral Cabral opened a factory at Calicut. But perceiving that the Zamorin who was supplying the Moors with pepper and spices largely did not provide him with sufficient quantities of these commodities of Malabar. Cabral grew impatient and attacked a fully laden Moorish ship and took the cargo after killing the whole crew. Thereupon the Moors on the coast remonstrated, which only irritated more the Portuguese who ruthlessly attacked Calicut and killed 600 men. This unfortunate event obliged Cabral to leave Calicut and sail south. He reached Cochin on the 20th December, 1500. The Rājā of this country received the strangers with great politeness and offered him all facilities to trade with his people and also provided the Portuguese with a factory. Hearing of all these transactions the Zamorin rigged up a fleet carrying 1,500 soldiers and sent it to Cochin to fight the Portuguese out. When the fleet arrived, the Rājā of Cochin intimated its approach to Cabral and offered the latter, if needed, his assistance to attack it. Cabral immediately gave chase to the forces of the Zamorin but the fleet sailed away without coming to any engagement with the Portuguese. Cabral set sail to Portugal directly without returning to Cochin. It was thus that the Portuguese first visited Cochin.

On March 3, 1502, a third expedition under the command of Vasco de Gama was despatched by the King of Portugal for the express purpose of taking vengeance on the Zamorin ; Vasco was soon joined by his cousin Stephen de Gama. They reached Calicut, attacked the town and committed atrocities which cannot be better described than in the words of Day. " De Gama tortured messengers, executed ambassadors, and his deeds were a blot in the annals of a Christian nation, and a disgrace to the name of humanity, over which it would be well could a veil be drawn". He then sailed down to Cochin where he established a factory, left there some factors and sailed for Portugal on the 1st of September.

The alliance of the Rājā of Cochin with the Portuguese brought him in an intensified form the already existing enmity of the Zamorin who, taking this as a pretext to invade the Cochin territory, entered it with a vast army, laid waste the country and reduced the Rājā to take shelter in the island of Vypeen. Fortunately for him, a Portuguese fleet with Francesco de Albuquerque at its head arrived on the 20th September, 1503. He forthwith reinstalled the Rājā in the

(1) This term excludes the early Europeans, the Greeks, the Romans, etc., but refers only to the medieval and modern nations of Europe.

(2) The historical portion of this paper is but an abstract of the chapters on the "Portuguese in Cochin" in 'Day's Land of the Permauls' which has been largely consulted in the preparation of this paper.

possession of his kingdom, attacked and routed the forces of the Zamorin, seized Edappalli, (whose Brāhmaṇa Rājā was in league with the Zamorin), and looted it. The Rājā of Cochin was immensely pleased with his new allies and permitted them to erect a fort at Cochin. The foundation was laid on the 26th September 1503 and on the 1st of October it was christened **Manuel** after the name of the reigning king of Portugal. A few years after the forts at Cranganore and Paḷlippuram seem to have been constructed. The latter must have been brought into existence for the purpose of commanding the entrance to the back-water from the north. This building is small and could be defended by a handful of men. "The little castle is however in such a way as to leave very little doubt as to its identity by Gasper Correa who wrote in India between 1512-1550. He says it was built in 1507 to hold the entrance to the back-water, that it was garrisoned by about 20 men, that it was octagonal, that each of the facet was pierced for cannon etc. The little castle is probably the most ancient European building in India."⁽¹⁾ The fort at Paḷlippuram was known at the time of its construction and subsequently by the name of Alikkōṭṭai or Āyakkōṭṭai; and in the letters of Powney and others it is mentioned by the latter name. Strangely enough this fortress has been described by one and all as octagonal. We see Gasper Correa calling it octagonal in the extract quoted above. Day also calls it 'a small octagon tower'. In fact, it is a hexagonal building, as could be seen from the plan herewith.

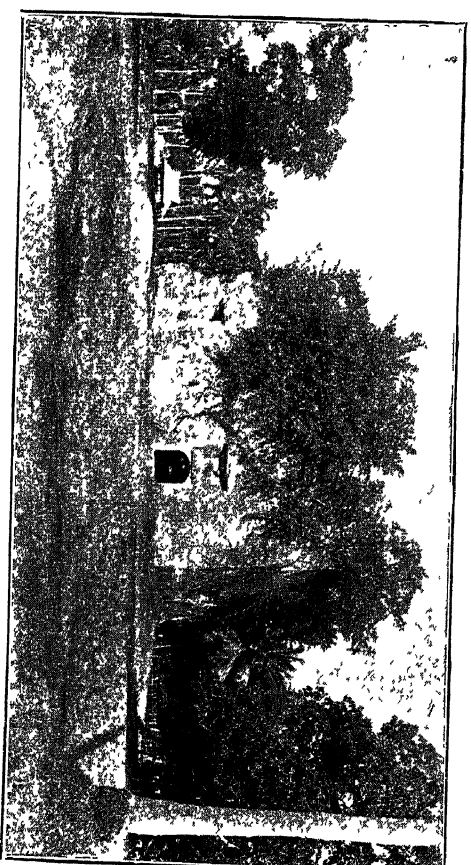
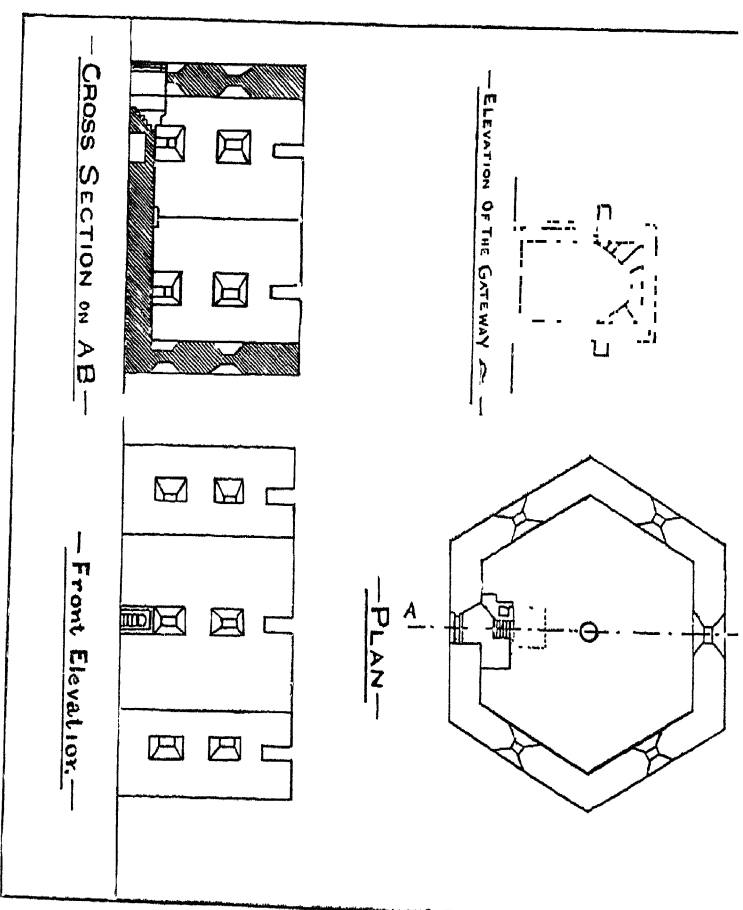
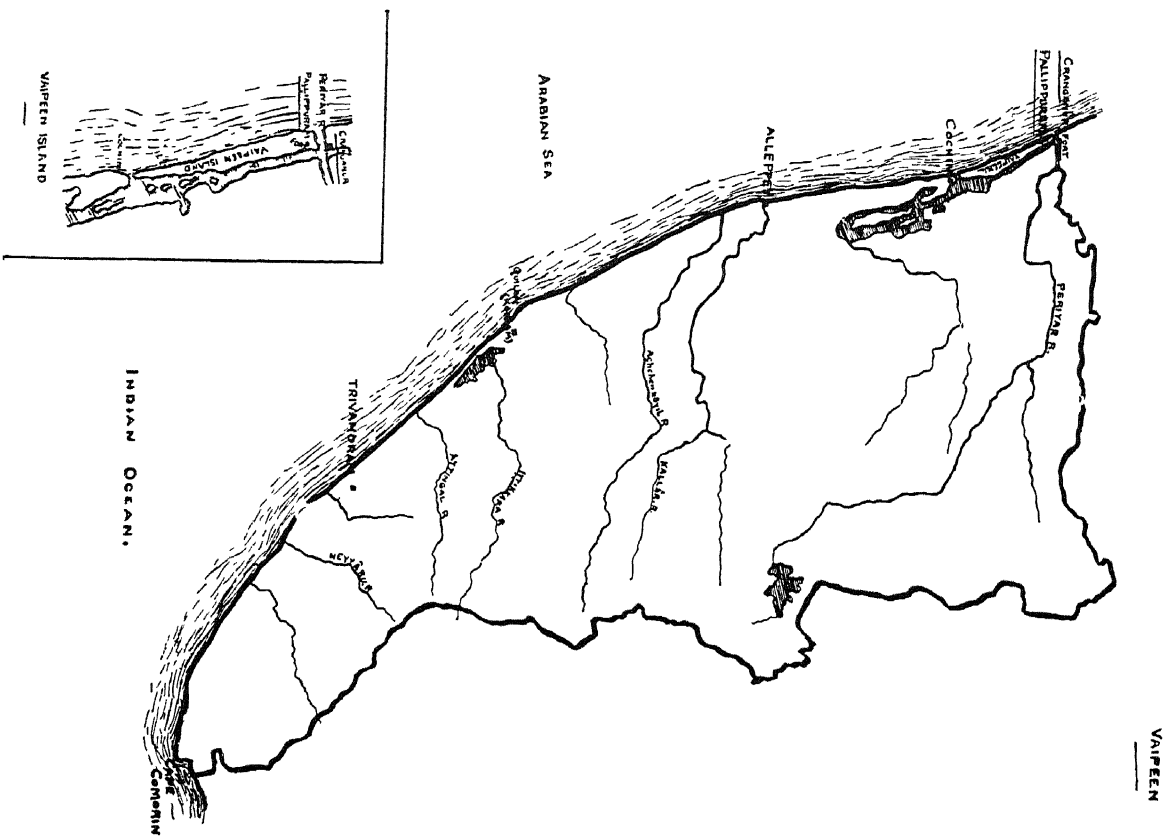
Of the three forts of Cochin, Cranganore and Paḷlippuram built in the early days of the Portuguese dominancy in the West Coast the last alone still remains intact. Nothing is seen of the fort of Cochin at present. A wall of the fortification about 60 or 70 yards in length, a ruined gateway and an underground powder magazine all situated on a mound of earth about 15 feet high, are all that have survived of the once famous fort of Cranganore. The only building of the early Portuguese period not in ruins and consequently the oldest European structure extant in India, therefore, is, as we have already mentioned, the fortress at Paḷlippuram.

The little village of Paḷlippuram is situated on the northern extremity of the island of Vypeen north of Cochin. This island is thirteen miles long with the breadth varying from one to three miles and is believed to have been formed by the silt carried by the streams that meet the sea about the place where it is situated now. This narrow strip of land belonged to the Cochin State when the Portuguese first visited the West Coast. On the northern extremity of Vypeen the Portuguese were permitted to build an outpost to guard the passage of foreign vessels through the mouth of the Periyār river. It was almost due north of this and on the opposite bank of this river that the fort of Cranganore was built.

The outpost at Paḷlippuram is a hexagonal building meant to be of three storeys in height. Inside the fort the lowest floor is raised to a height of 5 feet from the ground level. Underneath this platform, opens out a small cellar, the passage to which runs obliquely from north to south and is 3 feet broad and 3 feet high, (see the ground plan of the fort in the accompanying plate). The cellar itself is 4 feet in height and 7 feet square. It appears to have served for storing gun-powder etc.

The fort is entered by a gate 5' 3" by 7', constructed of finely dressed granite, (see the elevation of the gateway in the plate). The top of the gate is arched and the door-posts and lintels are well moulded. Just behind the gate, the passage widens from 5' 3" to 7' 3" and this is due to the recess being square on one side and splayed on the other. Touching the wall there is a solid piece of masonry represented in the diagram I by a. To the west of this and immediately adjoining it is a well 3' 3" square. The thickness of the walls of the well is 6" and the depth

(¹). Extract from the letter of Mr. A. Galletti, I.C.S. to the Resident in Travancore and Cochin, a copy of which was communicated to me.



PALLIPPURAM FORT

from the top to the bottom, 16 feet; there is at present two feet of water in the well. The people of Pallippuram informed me that the water of the well used to be very good for drinking purposes, but now it is left uncared for.

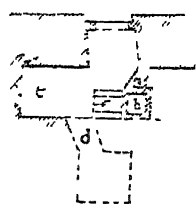


DIAGRAM I.

To the north of this well is a flight of four steps leading on to the platform already mentioned, (c in diagram I). Immediately to the north of the steps is the opening leading to the underground cellar, (d in the diagram I). In the centre of the platform lies a circular slab of stone, 3' in diameter. It appears that on this was erected a stone pillar, (the fragments of which are seen in the bungalow once in the occupation of Mr. Vernede), on which the radiating wooden beams supporting the upper two floors must have rested as in diagram II below.

Each face of the fort measures on the outside 32 feet in length and 34 feet in height; and the walls are 6 feet in thickness, (see diagram II below). Each face of the fort has three embrasures, one above the other, belonging each to one storey. The central opening of these embrasures measures $2' \times 2\frac{1}{2}'$, (see diagram III). On the whole there are eighteen embrasures and therefore the fort could have mounted as many guns commanding all quarters round it. There are a number of sockets below the lower ends of these embrasures, evidently meant for receiving wooden beams in them (a, a, a, a, in diagram III). At present, there is no trace of wood-work remaining there. All the wood was either

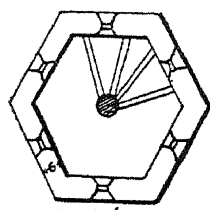


DIAGRAM II.

rotten by exposure to wind and weather or was removed by the villagers for firewood; the latter seems more probable.

In front of the gate, adjoining it on the inside, is an open space $12' \times 5' 9''$, which is on the same level as the ground outside the fort. This space (e in the diagram I), must have been left as it is, to afford easy passage to the cellar as also from the gate to the flight of steps.

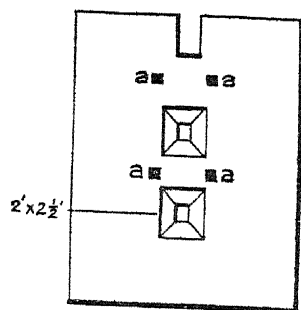


DIAGRAM III

The materials employed in the construction of the fort at Pallippuram are laterite, granite and wood. The whole of the masonry work of the fort is of laterite blocks set in *chunam* and the surfaces of the walls, etc., are thickly plastered with mortar. The doorway and the central circular stone slab mentioned above as the remnant of the central pillar are the only instances of granite employed in building.

At present, all the six sides of the fort are overgrown with vegetation and the roots of some of them are seen clinging over large areas of the walls (see photograph herewith). At present no serious damage has been caused to the building, but left to the mercy of this destructive agency, very soon the structure is sure to come to ruin. One or two stones on the top of the passage leading into the cellar are broken and overhanging, and might come down very soon.

With the banyan trees and the shrubs grown on the fort, it presents a picturesque appearance. But to preserve it from destruction, the fort has now been recommended to be freed from all overgrowth, the roots of which to be singed or tarred to prevent the plants from shooting up once again into foliage.

The small village of Pallippuram is divided into three parts, the northern belonging to Travancore, the middle to the British and the southern to the Cochin Governments, respectively. The fort stands on Travancore territory and consequently the Travancore Government has conserved this building as one of the ancient monuments of the State.

Having described the structure of the fort at Pallippuram, let us now continue its history. Virakērajavarman, the Rājā of Cochin, was deposed by the Portuguese who, in his stead, raised to the throne Gaṅgādharamahādēvi, his aunt as Rāṇi. He therefore sought the assistance of the Dutch at Ceylon, promising them liberal concessions in their trade with Malabar in pepper etc.

The Paliyattu Achchan, the hereditary prime minister of the Rājā of Cochin, had also some private grudge against the Portuguese and so both the prince Virakēraḷavarman and the Paliyattu Achchan joined together and induced the Dutch to proceed against Cochin. A Dutch fleet under Admiral Ryklof van Goens attacked the fort of Cochin in the year A. D. 1662, but being unsuccessful in their attempt at capturing it, sailed north and took the fort of Cranganore and became master of it. The next year a stronger fleet was despatched; the Portuguese were obliged, after a brave defence, to capitulate and surrender the fort of Cochin to the Dutch. The Portuguese power in Malabar was thus destroyed and the Dutch became the masters of all the Portuguese possessions in the Malabar country.

Haider Ali whose power was then growing day by day, entered Calicut in A. D. 1773. Long before that, in 1766, he was negotiating with the Dutch for the purchase of the forts of Cranganore and Ālikkōtta, which he knew were the key to get at the kingdoms of Cochin and Travancore. For one reason or other the bargain was never closed. When Tippu came to be in possession of all the petty principalities of the Malabar coast and was making active preparations to conquer Travancore, it became imperative on the part of the Travancore Government to possess these two forts and the circumstances under which they were purchased for Mārttaṇḍavarman, the then Mahārājā of Travancore, are given below in the words of Mr. V. Nagamiah, the talented compiler of the Travancore State Manual.—

Purchase of Ayacotta and Cranganore from the Dutch :—

“About 1789 Tippu began his march from Coimbatore with 20,000 regular infantry, 10,000 spearmen and match-lockmen, 5,000 horse and 20 field guns. At Palghaut he opened negotiations with the Dutch to purchase the forts at Cranganore and Ayacotta which flanked the defence of Travancore lines. The Mahārājā thought it advisable to purchase these forts from the Dutch and ordered Dewan Kēśava Pillai to open up negotiations with them; otherwise according to the arrangement entered into with the Company, the British force could only be used for the protection of Travancore boundary, and hence if these forts were captured by Tippu, the Company's regiments would not assist the Travancore sepoys in the interior. The Dutch Governor consulting Dewan Kēśava Pillai as to the best method of stopping Tippu's forces at last resolved to sell the two forts to Travancore. The bargain was struck and the agreement was executed on the 31st July, 1789 A. D. This was subsequently ratified by the Government of Batavia. The following is an authentic translation of the agreement for the purchase of the fort of Cranganore and the outpost of Ayacotta, obtained from the Government Records of Fort St. George :—

“The Enlightened and Powerful King of Travancore, Wanji Bala Marthanda Rama Varma, has sent his first State Minister and Dewan, the respectable Kēśava Pillai to the most worshipful John Gerard van Angelbeck, Governor of the Netherlands India and commander of the forces of the Enlightened and Powerful Netherlands Company in the Malabar Coast with the intention of purchasing from the Company the Fort of Cranganore and the Post of Ayacotta with the gardens and lands belonging thereto; having consulted and negotiated upon this, it was adjusted on the following condition :—

“The Dewan Kēśava Pillai has bought for his Master, and the Hon'ble Governor Van Angelbeck on the part of the Company has sold to the King of Travancore for the just sum of three hundred thousand Surat Rupees, the Fort of Cranganore and the Post of Ayacotta, with the cannon and ordnance belonging to them as they now stand together with the powder-magazine, though no small arms or any other effects and further, the following lands and gardens :—

				Rs.
The Miskuton Island now leased for	...	...	...	300
The Garden of Kilo Barki now leased for	...	...	...	115

			Rs.
The Garden of Ancencio de Rosa leased for ...	...	...	190
The Garden of Nagachetty leased for ...	...	...	164
The Garden of Hendrick Meyar leased for ...	...	...	230
The Garden of Babo Probo leased for ...	...	...	64
The Garden of Alewyn leased for ...	...	...	310
The Garden of Dama Moosa leased for ...	...	...	1,220
The Garden of Arekel Ittopod leased for ...	...	...	199
The Garden of Konoto Barki leased for ...	...	...	115

"The purchase and sale is agreed to upon this condition, that the King of Travancore shall not hinder the navigation of the river past the fort, either to the Company's vessels or to the vessels of the King of Cochin or their subjects, whether the same be empty or loaded with rice, paddy or goods of any description, as also all floats of wood and bamboos, etc., in a word all goods whatever without exception shall pass and repass free and without hindrance nor shall there be any new tax put upon them.

"The King promises solemnly that the firewood which must be brought from above Cranganore shall not be prevented on any pretext or taxed with any duty whatever, but on the contrary that he will assist all in his power to forward the firewood to Cochin by every possible means.

"The Leper's House at Paliporto with the buildings, garden and further ground belonging to it remain in the full and free possession of the Company.

"The Romish Church at Cranganore and Ayacottah stands from ancient time under the Company and must remain under them. The King shall not interfere with the same or with the parsons. The Christians are to remain vassals of the Company and must not be burthened with any new tax.

"The Parson's house at Paliporto which the Governor erected and gave as a present to the Church shall remain with the Church and no new burdens be permitted.

"The inhabitants shall keep their gardens and lands that they now possess as private property, such as are Christians remain the same as the Catholic Christian vassals of the Company and must not thus under any pretence be burthened with additional taxes, only paying to the King the sum they formerly paid to the Company.

"The King promises before the delivery of the aforesaid fort and lands to make a payment in ready money of Rs 50,000 and the four following years to pay in equal instalments by furnishing an account of pepper annually to the amount of Rs. 62,500 for the better security of which, and as lawful debtors the merchants David Rahaboy, Ephraim Cohen and Ananta Setty bind themselves.

"All this was negotiated in the Fort of Cochin in the year Koilang 974 and on the 19th of the month of Karkadagom or the 31st July 1789."

The whole transaction was carried out in the presence of Powney, the British Resident in Travancore. * * * (Vol. I, pp. 390-91)

"**Palliport**—It was in the 1045 (1870 A. D.) that the Government assumed the direct management of the small but rich tract known as Palliport, which had till then been leased out successively to influential landlords for terms of years. (Ibid., p. 556)."

When all the Dutch possessions fell into the hands of the English, the enclave in Pallipuram on which the Romish Church and the Leper Asylum stand also became theirs. The asylum and the hospital attached to it are maintained by the British Government at present and this bit of land like Anjengo, Tangassery, etc., is placed under the British Resident in Travancore and Cochin.

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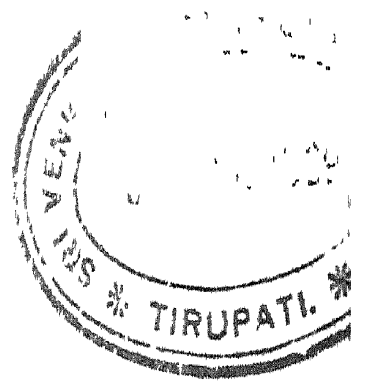
T. A. GOPINATHA RAO, M.A.,
Superintendent of Archaeology, Travancore State



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Travancore Archaeological Series

No. XII

Two Inscriptions of Vikramaditya Varaguna

TWO INSCRIPTIONS OF VIKRAMADITYA VARAGUNA

A. PALIYAM PLATES OF VARAGUNA OF THE VRISHNI-KULA

The subjoined inscription is engraved on two copper-plates which are the last ones of a set, the first portion of which is lost. These were found, along with others, in the house of the Paliyattu Achchan, who kindly gave me a short loan of them for taking their impressions, from impressions so prepared I now edit this inscription.

The record is in a very good state of preservation. The first side of the first plate contains the end of the Tamil portion of the document which is lost and which is also referred to in the Sanskrit portion. The Sanskrit portion begins on the second side of the first plate and is continued on both sides of the second plate. The **alphabet** of the Tamil portion resembles the early Chôla and later Pallava records, while the Sanskrit part is in Nāgarī of the type that is employed in the Mahābalipuram inscription of the Atirachandēśvara cave-temple (*Ep. Ind.* Vol. X, pl. II, facing page 14), and in the Karhād plates of Kṛishṇa III (*Ep. Ind.* Vol. IV, plates facing pp. 284—5) etc. The language of the Tamil portion is Old Tamil and that of the Nāgarī portion, Sanskrit. The Tamil fragment contains the boundaries of the land that was granted. The second part of the record in Sanskrit begins with an invocation to **Śauddhodani** (i. e. Buddha, the son of Śuddhōdana) the **Dharma** and the **Sangha**; then comes a description of the **Yādava-vamśa**, which is said to have come from the moon, who became free from his dark spots by giving birth to this illustrious family. The Astagiri, the Udaya-parvata, the Himālaya, and the Malaya-śaila resemble the pillars of victory set up by the members of this family, to which the four oceans served as servant-maids, waving white *chāmaras*, the foam-crested waves. Though the earlier kings of this dynasty are dead, the memory of the clouds of smoke that arose from the horse sacrifices made by them is revived by the clouds in the sky resembling them closely. These very clouds imitate the kings of this line in munificence by bringing from the four oceans their substance (water) and bestowing it upon land and obtain thereby merit for themselves. Then, the family (*vamśa*, bamboo), which produced the pearls, the kings, whom it wishes to be above all kings (*kṣhiti-dhara*, mountain), as long as the moon and the stars last, is blessed. On **a Thursday, in the Mṛigaśirsha nakshatra, in the month Pausya, when the Sun was in the Makara-rāśi**, the king granted land, the boundaries and other details of which are said to be given in the *Draṇḍa-vachana* (Tamil language), which the reader is referred to. The land was placed under the protection of Vira Kōta. The document ends with an exhortation from the king Varaguna addressed to his successors for protecting this charity. The donee is said to be the Bhaṭṭāraka of Tirumūlapādam. From this name it cannot be made out if the God is Buddha, Siva or Vishṇu; nor am I able to find out where this temple of Tirumūlapādatu Bhaṭṭāraka was situated.

The name of the king is given merely as Varaguna. The possibility of mistaking this prince for the Pāṇḍya king of that name is precluded by the mention of the fact that he belonged to the Vṛishni-kula. The only other identification that can be attempted is with the Vikramāditya Varaguna of the Huzur Office Plate, (*Trav. Arch. Series*, No. 11, pp. 17-19). In my paper on that grant, I have shown that Vikramāditya Varaguna must be the immediate successor of Kō-kKa-runandaḍakkar and must therefore have lived shortly after A. D. 866. Dewan Bahadur L. D. Swamikkannu Pillai, M. A., LL. B., very kindly calculated the date of this inscription for me and wrote that "the required date is **Thursday, 30th December, A. D. 868**, which fell in the month of Makara, Lunar Pushya, Sukla Dvādaśī, the day of Nakshatra Mṛigaśira. On Thursday, 30th December, A. D. 868 which fell in the Solar month Makara, Pausa Śukla Dvādaśī ended at 24½ *ghaṭikas* after mean-sunrise and Nakshatra Mṛigaśira at 43 *ghaṭikas* after sunrise." This year, the

inscription says, was the **15th of the life of Varaguna**, therefore the first year of the life of Varaguna, that is, the year in which he was born must be A. D. 853. As Kō-kKarunandaḍakkan lived, at least, till 866, and Varaguna could not have begun his reign before that date; when he ascended the throne, he must have been quite a young man of about 13 years of age.

The invocations to Buddha, the Dharma, and the Saṅgha have not hitherto been met with in inscriptions of the Tamil kings, such as those of the Chōlas, the Pāṇdyas, the Chēras, etc. It is only from literature that we learn that the worship of Buddha existed in the Tamil country and that some of the Pāṇdyas and Chēras were of Buddha persuasion, but no epigraphical confirmation of it was hitherto forthcoming. In some places on the west coast, like Māvelikkara, etc., we meet with images of Buddha, clearly corroborating the fact that the worship of Buddha existed in the Tamil land so late as the 9th Century A. D.

In the Huzur Office Plates of Kō-kKarunandaḍakkar, I stated, on the authority of Mahāmahō-pādhyāya V. Svāminātha Ayyar, that a place called Āykkuḍi was the capital of the Āy chieftains. This Āykkuḍi is generally identified with a place of that name near Śēngōṭṭai, in the eastern border of the Travancore State. The utter absence of even the smallest trace of antiquities, not even a comparatively old temple with a few old inscriptions, clearly indicates that this insignificant village could not have been the capital of a race of kings who passed for one of the seven great *vallals* (*mahāilātās*, great givers) of the Tamil land. No place in India remains great which had not been so from the earliest times,—(excepting those very few towns like Madras, Bombay and Calcutta which have grown to eminence in modern times)—witness Delhi, Kāśi, Kāñchi, Tanjore, Mādura etc. If Āykkuḍi was similarly a place of importance in earlier times it could not have become so completely insignificant that, to-day, it possesses not even a mound of earth covering the *debris* of some old structure, a temple or traces of fort-wall etc.; it is not also situated in any favourable position as on the bank of a fairly big river, near a strong mountain chain, etc., to deserve, according to the notion of the early Hindus, being the capital of a kingdom. On the other hand the popular belief that this Āykkuḍi is the ancient capital of the Āy chieftains is directly opposed to the fact that, according to Puraṇāṇūru, it was situated near the Podiya mountain. This Āykkuḍi is at least 35 miles from the Podiya mountain. Dr. Caldwell in this Comparative Grammar of Dravidian Languages states that the Greek Geographers who visited South India in the early centuries of the Christian era have described many places of which Kottiarā is one. About this he writes “This is the name of a place in the country of the ‘Aii’ or ‘Paralia’ (identical with South Travancore), which is called ‘Kottiarā Metropolis’, by Ptolemy, ‘Kottara’ by Pliny. Undoubtedly the town referred to is Kōṭṭāṇṇu, or, as it is ordinarily spelt by the Europeans, Kōtāur, the principal town in South Travancore, and now, as in the time of the Greeks distinguished for its commerce.” But then Caldwell has not said anything about the Aii or Paralia. The first name evidently refers to the chieftains of the **Ay** family, while the second name is that of a river, the **Paraliyāru**; by ‘the country of Paralia’ we must understand the country watered by the river Parali, this is no other than the South Travancore. This is also the same country as the Vēṇāḍu mentioned in inscriptions. It is curious to note here that Mr. Venkayya calls this the country of Vēṇ. “The ruler of Vēṇ is then conquered and put to death; his town of Viṇaṇṇ, ‘whose fortifications were as strong as those of the fort in Laṅka’, is destroyed. . . .” (1) The same scholar writes that the Pāṇḍya king Neḍuṇḍaiyaṇ or Jaṭilavarman Parāntaka I., conquered the ‘Āyavēḷ’, by which, I believe, he means Āy-vēḷ. I do not know if the metre,—(if the record is written in verse),—requires the name Āy-vēḷ to be read as Āyavēḷ for the sake of metre, or if Mr. Venkayya has misread it. Whatever it might be, there is no justification for taking Vēṇmaṇṇaṇ, as the ruler of Vēṇ. The compound Vēṇmaṇṇaṇ is divisible into *vēḷ* and *maṇṇaṇ*, the *vēḷ* prince, or the prince of Vēṇāḍu (the land or country of the *vēḷs*). The facts referred to in the Madras Museum and the Vēḷvikūḍi grants about the conquest of the prince of ‘Vēṇ’ and the ‘Āyavēḷ’ points to only one

(1) *An. Rep. on Epigraphy for the year 1908*, p. 63, para. 19.

event, which took place in the reign of Jaṭilavarman Parāntaka, who ruled about the middle of the 8th century A.D. This king, Māraṇḍaḍaiyaṇ as he is called in the Kalugumalai epigraph, which I have published in No. I of the *Trav. Arch. Series*, invaded the Malaiṇāḍu belonging to Karunandan in the 23rd year of his reign, apparently a second time, for, the Vēlvikuḍi grant, which is dated the third year of his reign, claims for him the conquest of Āy-vēl, even so early as the third year of the reign of the king, and the fact is repeated also in his 17th year in the Madras Museum grant. It then appears that early in the reign of the Pāṇḍya king Jaṭilavarman Parāntaka, the kingdom of the Āy chieftains was overrun by him and the then ruling Āy killed. The king who suffered death in the hands of Parāntaka might be the father Karunandan, of Karunaḍaḍakkaṇ. The latter evidently became the vassal of the Pāṇḍyas and as is usual with vassals, he assumed the name Śrīvallabha of his overlord for himself and gave the name Varaguna to his son. After the Chōḷa conquest of the Vēṇāḍu, its chieftains were suffered to continue as vassals for a very long time. In the inscriptions of the kings of the Kilappērūr Illam and the Tiruppāppūr Svarūpam, they are all distinctly called the rulers of Vēṇāḍu. This latter family branched off into the Jayatuṅganāḍu, Tirappāppūr etc. divisions, all of which became amalgamated into one and are represented to-day by the present dynasty of the Travancore kings. In an ancient Malayāḷam work called *Uṇṇunili-sandēśam*, the author addresses a prince, **Ravivarman** (perhaps his patron), as *Vēṇāḍar-koṇ*, a fact which clearly shows that the Travancore kings were known also as the Vēṇāḍu kings. ⁽¹⁾

Text ⁽²⁾

First Plate: First Side

1. இலைஞத்துக்கு மெலெல்லை மேல்காணியார் குளத்துக்கும் பிடாரி கோயிலுக்குங்-
கிழக்கு வடவெல்லை வண்டாழங்கோட்டுக்கு தெற்கு பண்ணி குடித்திருக்கு-
2 கரைத்தேவர் பழஞ்சிக்குத் தெற்கு மண்ணறை இரண்டுங் கீழ்துளத்து படுவன ஒற்-
றிக்காணங்கோவாக இலை[ஞ]த்தோடே சென்றுவருவன சிறிடைச்செ தென்வா-
3. [மு] போய் இலைஞத்து நீர்ச்சாய்வு இலைஞத்து வடபுறவழியே போய் இலைஞத்துக்-
கொற்றிகோட்டமகப்படக் கோவனகுளத்தொடு காலநெரிக்குளத்தினிடைபரம்-
4. பே போய் காலநெரிக்குள மிலைஞத்துக்கு புரவாக தெரிதிண்டிவபலுக்குந் தென்-
கறைக்கு நடுவாக-
5 ப்போயின இடைநழியாகப் போயின கீழிடுவைக்கு மேக்கு முதிச்சிபழஞ்சியோடு
நெடுமண்-
6. டைபார் பழஞ்சி நடுவுபோயின இடைநழிக்குமிடத்திற் பழஞ்சிக்கு புருகே ப்பா-
யின இடுவை-
7. க்குங் கோற்புளிப் பழஞ்சிக்கு மேக்கு கிடந்த இறவைக்கு தெற்கு இடைக்காட்டு
நல்லிளையானையன் கோயிலுக்கு தெற்கு கரு-
8. நந்தரு மன் குடி இருந்த வளர்வகப்பட கடலங் குளத்துக்கு தெற்கு பாறைக்கு தெற்கு
வலிபலாவிற்கு இருவிற்தெல்ல தெற்கு குருந்துக்கு
9. தெற்கு கீழெல்லை ஒற்றைப்பனைக்கு மேக்கு நடு கல்லுக்கு மேக்கு தென்னெல்லை
நாடும்புழன்ளியும் படுநிலனீக்கி இதனகம் தொளிக்கோ-
10. ட்டொடு கூடப் புன்செய் கூட்டுந் தறிகூறைபுழுக்கோடு செலலுப்பு[லை]புரும்
மற்றுங்கோயிற்குரிய தெல்லாமகப்பட திருமூலவாதத்து பாடார்க்கட்டிசூடுத்.-

(1) Compare also the Kapḍiyur Inscription published in a subsequent number of this Series.

(2) From inked impressions.

First Plate : Second Side.

11. ओं स्वरित ॥ यः कल्याणमयः[*] स्वयंभितनुते⁽¹⁾ यः कल्पकस्य स्थितिं यस्मादभ्युदितस्तमांसि
हरते सद्गर्भ[र्मा]ध[र्मा]द्युतिः[*] यत्पादाश्रयि[णौ]
12. भवन्ति सुखिनस्सर्वे गणाः प्राणिनान्वेयान्मेरुरिवापरस्त्रिजगतीं स०र्वा
स गौद्धोदनिः ॥ [१*]⁽²⁾ आत्माकारग्रहणविमुखा-
13. वाहतापाङ्गलीलौ प्रापौ⁽³⁾ नित्यं श्रुतिमवितृषानेकरूपावबोधौ [*] देव्या
भूमेर्निखिल⁽⁴⁾ कुमतिव्वान्तरोधान्विता-
14. याः ने[त्रा]येतां जितकुवलयौ धर्मसंधौ चिराय [२*]⁽⁵⁾ निष्यन्द(I)मान
करुणामृतवारिपूर(:) निर्वर्द्धौ[त]-
15. नि[र्म्मा]लतरेव विराजमाना [*] लक्ष्मीश्चिराय भजतामवलीकृतस्य
दिश्यात्तु नः शिशिरदीधितितुल्यकान्तिः ॥ [३*]⁽⁶⁾
16. ज्यो[त्स्ना]पूर इवामलशशधरादाह्लादयन्मेदिनो यः
प्रावर्तत यद्भवेन शशिनन्मत्का⁽⁷⁾ कलङ्कः क्वचित् [*]

Next Plate : First Side.

17. यस्यास्तोदयहिम्यशैलमलयाः सैन्येभदन्तावली-
टङ्कुक्षुण्णतटा भवन्ति विजय-
18. स्तम्भा जगान्निर्जये ॥ [४*]⁽⁸⁾ आसौद्यस्य विलोल-
वीचिकलिकाबाहाग्रफेनावलीप्रेङ्खवा-

(1) Read स्वयंभितनुते.

(2) Metre, शार्दूलविक्रीडितम्.

(3) Read प्राप्तौ०.

(4) Read भूमेर्निखिल०.

(5) Metre, मंदाक्रान्ता.

(6) Metre, वसन्ततिलका.

(7) Read शशिनंमुक्त्वा०.

(8) Metre of verses 4—6 शार्दूलविक्रीडितम्.

Paliyam Plates of Varaguna

I.a.

1 2
3 4
5 6
7 8
9 10

I.b.

11 12
13 14
15 16

II a.

17 18
19 20
21 22

II.b.

23 24
25 26
27 28
29 30

19. मरचारुचारचतुरा दासी चतुस्सागरी [१*] य[ज्जा]तस्य
करोति मूर्द्धि मुकुटीवन्धैकवन्धौ रमा लीलाम्भो-
20. रहमण्डलेन ललिता रत्नातपत्रश्रियम् ॥ [५*] यज्जातेव-
नुबन्धयाजिप् गतेवद्यापि तारापथे लक्ष्यन्ते
21. हयमेधधूमनिकरा लग्ना इवाम्भोधराः [१*] यत्रत्यानिव
चानुकर्तुमथ ते गत्वा चतुस्सागरीम्वर्षन्याहृतमाहृत-(9)
22. म्वसुमतीभूयै स्वसरोच्चयम् ॥ [६*] स्थेयाक्षितिभृतान्मूर्द्धि⁽¹⁰⁾
स्फुरन्मुक्ताफलोदयः [१*] वंगो वाण्येयभूपानां सीयमा.....(11)

Next Plate : Second Side.

23. विभूषणेन [१*] भक्तयानतेन बलराजिपरागधूम[व्य]म-
रोदितारिवनितेन विलि[ञ्ज]म[त्रा] ॥⁽¹²⁾ मकरजुरि⁽¹³⁾ दिनेशे मासि पौषे दिने वा मृगशि-
24. रसि गुरो स प्राप्तप[ञ्चत्रि]कायुः [१*] अवनिमदिशदस्या(:) दिक्षु
सीमादि सर्व्वन्द्रमिडवचन एवालीक्यताम[त्र] पत्रे ॥⁽¹⁴⁾ रक्षार्थ-
25. मस्याः स्वयमेव रा[ज्ञा] सुस्थापितो राजति [वी]रकोतः [१*]
बाहूपधानामुरसि प्रसुतां लक्ष्मीन्दधानो विजयानुरक्तां ॥⁽¹⁵⁾
26. या[च्चा]क[र्म]प्यभवदनिशं प्रीत[ये] क[र्म]भावो न स्वप्नेपि
प्रणयिसुहृदः कर्तृता यस्य चासीत्सोयन्देवो⁽¹⁶⁾ वरगुण इ-

(9) Read सागरीवर्ष० and हृतं वसु०.

(10) Read भृतांमूर्द्धि०.

(11) Metre, अनुष्टुप्.

(12) Metre, वसन्ततिलका.

(13) Read मकरजुषि०.

(14) Metre, मालिनी.

(15) Read ०रक्ताम्. Metre इन्द्रवज्रा.

(16) Read चासीत् । सोऽयन्देवो०.

27. ति प्रार्थयत्यात्म श्यां⁽¹⁷⁾ पुण्यात्मासौ न खलु भवतामन्वयो नायः शनी॥⁽¹⁸⁾
भूयोप्येव क्षितिप[वृ]प[भो] भाविनो न-
28. अमौलिः [सर्व]नेव प्रणयिसुहृदो याचते यादवेन्द्रः [1*]
भूमिः सेयं हृदयनिहिता रक्षणीया भवद्भिः काले का-
29. ले स्वयमिव वधूरन्य[भो]गप्रसादात् ॥ पुण्यास्मि त्वरयत
मनो मानवा वः कृतान्तः कालाकाङ्क्षी निकटममृति व्यावृतास्यप्र-
30. चण्डः [1*] तस्यैवासी प्रियमिव पित्राः⁽¹⁹⁾ कर्तुमाशुप्रयाणै रहामीशो नयति
भवतामायुषशेषिमाशु⁽²⁰⁾ ॥ स्वस्ति श्री न गोद्वादशि.

Translation ^(*)

Ôm, be it well. He who is himself full of happiness, who manifests the condition of the *kalpaka* tree, from whom having risen, the sun of the right path dispels darkness, at whose feet seeking refuge, all kinds of living beings become happy,—may he, the son of Siddhâdana, support all the three worlds like another Mēru.

V. 2. Averse to the assumption of the nature of the self, (unable to perceive their own form), bearing the forehead mark called the *apāṅga* as an adornment, (casting sportive side-glances), listening daily (to the Dharma) without satiety, (always and without cessation extending up to the ears), possessing knowledge of various kinds (perceiving multifarious forms), and victorious throughout the globe, (surpassing in beauty the blue lily), may the Dharma and the Saṅgha be, for a long time, like two eyes to the goddess Earth who is infested with the darkness of all bad religions.

V. 3. Brilliant as if well washed and purified by the flood of the nectar of mercy flowing out, may the moon-like radiance of the Buddha long grant prosperity to us, his worshippers.

Vv. 4—6. Which originated from the moon, pure (white) like a flood of moonlight gladdening the world, owing to whose origin the stain has left the moon and is somewhere, and in respect of whose conquest of the world, the mountains of sunset and sunrise, the Himālaya and the Malaya become pillars of victory, their slopes being cut into by the rows of chisel-like tusks of their army-elephants; for whom the oceans become a servant-maid clever in beautifully waving their *chauri*-like rows of foam with the palm-like crests of their moving billows; for any one born in which, the goddess Lakshmi, with her round sportive lotus, furnishes a beautiful umbrella of gems over his head ever accustomed to wear a crown; though whose members that were incessantly performing sacrifices are no more, yet the clouds appear like the volumes of smoke from their horse-sacrifices still sticking to the firmament; and, as if in imitation of whose members

(17) Read वंश्यान्पुण्या०.

(18) Metre of this and the following verse, मन्दाक्रान्ता.

(19) Read पिता.

(20) Read शेषिमाशु. Metre, मन्दाक्रान्ता.

(*) The Tamil portion of the record being fragmentary, has been left untranslated.

they (the clouds), fetching water from time to time from the four oceans, pour forth their whole essence for the prosperity of the world; may this dynasty of Vṛishṇi kings, shining like (a jewel of) pearls, remain at the head of kings as long as (the sun and moon last).⁽¹⁾
(The incomplete verse is left untranslated).

V. 7 to the end. **When the sun was in Makara, in the month of Pausha, on a Thursday when the moon was in Mrigaśira**, he made a grant of land. The boundaries, etc., on all sides thereof may be seen in the Tamil portion of this document. For its protection was appointed by the king himself Vira-Kôta on whose breast Lakshmi, enamoured of victory, is sleeping with his arm for a pillow. To whom it was always a pleasure to be the object of begging, but who, the friend of devotees, was not, even in dream, the subject thereof; he, king **Varaguna**, entreats the member of his dynasty as follows:—"This meritorious dynasty of yours should not be ruined." Once again the best of kings, the greatest of Yādava kings, with bowed head entreats all his successors, friends of their devotees, as follows: "This land, like a wife, should be kept at heart and personally safeguarded by you time after time from the possibility of enjoyment by another. O men, hasten your minds to deeds of merit. The god of Death, terrible with mouth wide open, is roaming near awaiting (his) time; and, as if to show him favour, his father, the lord of day, with quick marches, hurriedly leads away the remainder of your lives. Be it well! Sri (na) Gô-dvâdasi.

B. CHITARAL INSCRIPTION

Chitaral is a village situated about four miles to the north-east of Kulitturai, the head-quarter of the Vilavaṅḡal talûka in the Southern Division of the Travancore State. Near this village stands the small craggy hill called the **Tiruchchânattu-malai**. On the top of it there is a natural



Mahavira-Tirthankara in the central shrine in the temple

cave formed by an overhanging rock resting upon another. This cave has been improved by masonry work into a temple, with, in front, a *manḍapa*, a verandah, the *balī-pīṭha* and a kitchen. All of them are at present in a bad state of repair. The cave is facing the west; on the north of it, on the over-

(²) Here is a break, in the record, which is inexplicable.

hanging rock, are carved in half-relief a number of figures of the Tirthaṅkaras and of the goddess Padmāvatidevi (?). The central shrine (which is the original natural cave) is divided into three chambers, in the proper right of which was the plaster figure of the **Devi**, in the middle, **Mahāvira** - Tirthaṅkara and in the proper left, **Pārśvanātha**-Tirthaṅkara. The temple was recently broken into by thieves and the plaster images were all destroyed. Fortunately, the pretty stone images of **Mahāvira** and **Pārśvanātha** have been spared and are at present occupying their old position in the middle and the left chambers of the central shrine. On the top of the overhanging rock immediately above the central shrine is built a brick *gōpura* with here and there a Jaina figure; a portion of the *gōpura*, being struck probably by lightning, is ruined.

At present the temple is worshipped by the Hindus which they believe to be the temple of Bhagavati and a Tamil brāhmaṇa is doing the *pūjas*. Even so early as Ko. 425 (A. D. 1250), it appears to have been converted into a Bhagavati temple; for, an inscription engraved on the rock south of the temple, written in Tamil characters, states that one Nārāyaṇa . . . Tamiḻap-Pallavaraiyaṇ of Rājavallapuram in the Kil-Vēmbanāḍu gave some money for expenses of the temple of the Bhagavati at Tiruchchānam. The front *mandapa* contains brahmanical sculptures on some of the pillars showing that at the time of its construction the temple had passed into the hands of the Hindus. Even in the early days, the **Dēvi** seems to have been the chief deity of the place; because it will be seen in the inscription edited below, gifts are made to the Bhaṭāriyār.

The Tiruchchāraṇattu-malai, as it is known to be the correct name of the hill from the inscriptions, means the hill holy to the *chāranas*; the **Chuḍāmaṇi-nighaṇṭu** informs us that *chāranas* are the eight classes of *Śamaṇas* who have attained *ṛiddhi* and consequently are capable of concealing themselves in flowers, water or sky. The eight classes are given as follows: *sthala-chāraṇas jala-ch., phala-ch., pushpu-ch., tantu-ch., chatur-aṅgula-ch., śaṅkha-ch.* and *ākāśa-ch.*; they always go out two at a time for the purpose of preaching *dharma*. The **Śendaṇār Divākara-nighaṇṭu** states that the name *chāraṇa* might be applied to any Jaina ascetic. I suppose we must understand the meaning of the name Tiruchchāraṇattu-malai to be the hill sacred to the Jaina ascetics or where these people lived in large numbers. The place seems to have been sufficiently famous in earlier times so as to attract Jains from such distant places as Tirunarūṅṇḍai, in the Tirukkōyilūr talūka of the S. Arcot district, from Kuḍavāśal, in the Tanjore district, etc. These persons have left votive images cut on the rock with inscriptions under each of them giving the name, etc., of the individual who caused it to be sculptured.

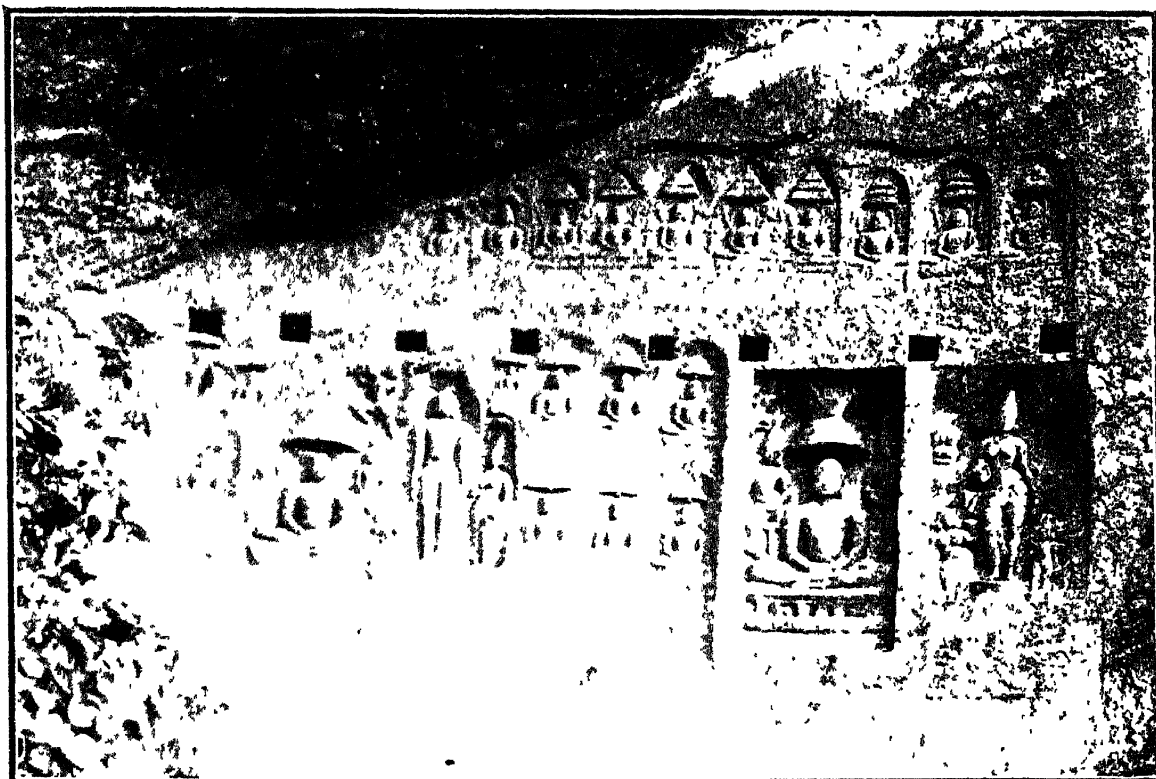
The inscription published below is engraved on a rock on the south of the temple and is not well preserved, being exposed fully to hot sun throughout the day. Besides this one, there are a few others very much more worn out than this; and, excepting one record, the rest are not so old as this inscription. The subjoined record, written in **Vaṭṭeḷuttu** characters and in the **Tamiḻ** language, belongs to the 28th year of the reign of the king **Vikramāditya Varaguna**; it records that **Gupandāṅgi-kurattigal**, the disciple of **Araṭṭanemi-bhaṭāra** of Pērayakkuḍi gave some golden ornaments to the **Bhaṭāriyār** of the **Tiruchchāraṇattu-malai**. There are not many orthographical or grammatical peculiarities in the document which require any special notice here. Tiruchchāraṇattu-malai and Pērayakkuḍi are the only two places mentioned in the document. The first needs no identification. The second appears to be Kalugumalai, for, in one of the inscriptions found there the name Pērayakkuḍi occurs, but I am not certain of its correctness; I only say that there is a likelihood, because Kalugumalai also happened to be an important Jaina settlement in the olden times.

Text

1. வுவிழி [II*] கோவிக்கிராமதித்த வாரு-
2. ணர்க்குச் செல்லாநின்ற யாண்டு [இ]-



General view of the temple of Bhagavati on the Tiruchchanattu-malai.



Sculptures on the overhanging rock on the north of the temple.

3. ருபத்தெட்டு [||*] இவ்வாண்டு பேரயக்கு-
4. டி அரட்டநேமிபடார மணக்கிகள் குண-
5. ந்தாங்கிக் குரத்திகள் திருச்சார [ண*] த்துப் ப-
6. டாரியார்க்கு,க்காட்டப் பொன்க்கர்ட்டி]
7.பட்டமுற் பொற்-
8. ப்ளவுமா.....ங்கழஞ்சு கழஞ்சு.....
9.ண.....பட இட்டது [|||']

Translation

Hail ! Prosperity ! The year twenty-eight (of the reign) of the king Vikramāditya Varaguna (was current). This year, Guṇandaṅgi-kkurattigal, the disciple of Aretṭanēmi-bhaṭṭara of Pēray-
 akkuḍi, gave gold fillet, golden flower
kalaṅṇu *kaḷaṅṇu*

Travancore Archaeological Series
No. XIII

Tirupparappu Fragmentary Set of Copper-Plates.

THE TIRUPPARAPPU FRAGMENTARY COPPER-PLATE INSCRIPTION.

Tirupparappu is a village situated on the bank of the Kôḍaiyāru in S. Travancore. In the middle of the village is a large Śiva temple, and a short distance from it the river falls to a depth of about twenty feet. The Tirupparappu falls are one of the picturesque falls of S. India.

The fragmentary document edited below was discovered in the temple of Śiva mentioned above. It is engraved on two copper-plates which are the first and last ones of a set, the middle plates of which are lost. The search for the lost plates has proved hitherto useless. The two plates were bound together by a ring which was already cut. The first side of the first is engraved on the inner or the second side only, while the second plate has writing on the first side only. The **language** of the first portion of the record is **Sanskrit** while that of the second portion, **Tamiḷ**. The inscription begins with an invocation to Śiva. It breaks off unfortunately at the most important part, that is, where it begins to trace the genealogy of the Yādavas, to whose race the donor of the document belonged. As it is the inscription is of no historical value, but the Tamiḷ portion of it presents a number of palaeographic peculiarities, for which at least it is worth publishing.

The secondary *â* symbol is as often affixed to the consonant as written separately; nor is the distinction between the long *â* symbol and the letter *r* marked. Sometimes the secondary *â* symbol has a greater length than *r*, which is against the custom in vogue at the period to which this inscription belongs. The consonant *ṇa* is written once as in modern Tamiḷ alphabet; compare the *ṇ* in *dēvaṇ* in l. 2. In all other instances it is similar in appearance to the modern Tamiḷ secondary *ai* symbol. The long *ṇâ* is formed by the addition of a separate secondary *â* symbol as in the formation of *kâ*, *châ*, etc., and not by attaching a curvilinear stroke in continuation with its end vertical line. Compare *ṇâ* in *Uḍaraviraṇḍayṇâ* occurring in l. 1. in *Nâgaṇ* in l. 4 and in *perumpanaikāṇḍayṇâ* in l. 9.

The secondary *nâ* has a very curious shape. The curvilinear stroke which is usually affixed to *ṇ* to produce the long *ṇâ* is added to the common *n*; secondary *nâ* looks in the present form like *nra* of the Grantha alphabet: compare the *nâ* in *Nârâyanaṇ* in ll. 3 and 5, in *Nâgaśaṇmaṇ* in l. 4, in *Nârâśanaṇ* in ll. 6 and 7 and in *nâttu* in l. 8.

The rules regarding the usage of the letters *n* and *ṇ* are utterly disregarded and they are used promiscuously. In the word *Sēṇḍaṇ*, for instance, occurring in l. 1, *ṇ* is employed next to *śē*; the same peculiarity might be observed repeated in the same word occurring in l. 4; in this instance, the perversion is complete in that even the final *n* is *n* instead of *ṇ*. In the name *Mûḍavan* in l. 7, the final *n* is also a common *n* instead of *ṇ*, with two rings.

The secondary *ai* is formed by the addition, in all cases without exception, of the two ringed *ai* symbol: cf., *kaṭ* in *Kaḷigaṇṭṭanam* and *ṇar* in *aṇai* in l. 1, *ḍar* in *maṇṇuḍaiyân* in l. 2, *paṇḡuḍaiyâr* in l. 3, *rai* in *karai* in l. 3, in *mullai* and *talai* in l. 4 and in *ṇar* in *ṇaṇar* in l. 9.

The short *śu* (*chu*) is written quite differently in this document from other inscriptions of the same period. Instead of the end being carried to the right and then the secondary *u* formed by the addition of a vertical line below, it is curved down in the centre of the letter and drawn to a short distance below: cf. *chu* occurring in *Achchudaṇ* in l. 5. The long *śû* (*chû*) is obtained by adding the lengthening symbol, a short curve, opening at the top, at the end of the descending stroke of *śu* short, adverted to above. Compare *śû* in *śûl°* in l. 2.

Distinction between short *ku* and the long *kû* is drawn by taking round the end of the short *ku* far to the left of the letter to convert it into *kû*; cf. *ku* in *Kumaraṇ* in l. 5 and *kû* in *Kûḍal* in l. 3, *gu* in *paṇḡuḍaiyâr* in l. 3 and *gû* in *Vengûr* in l. 7.

The Grantha vowel *i* is of special interest now that Dr. Fleet has traced the evolution of this letter of the Telugu-Kannaḍa group of alphabets in the recent issue of the *Epigraphia Indica*. Here, as in other old Grantha inscriptions of about the age of this document, it is composed of two parts; the first resembles the Tamil *l*, but, with this difference, *viz.*, that it ends in a circle; the second part consists of a small circle drawn immediately below the loop of the first part. Cf. the vowel *i* occurring in *ulēkhaḥ* in l. 9.

The *pulli* or the sign of *virāma* is employed in several instances; for example, in *ṇ* and *ṇ* in *Śeṇḍan* in l. 4; on *r* in *ivvūr* in l. 3, etc.

A full stop is represented by a short horizontal line and the termination of the record is shown by five vertical lines of decreasing lengths and ending with a short straight line.

The grant under consideration is said to have been engraved by one Aviyalaṇṇaḍakkaṇ, who bore the title, Śrīvallava-pperumbanaigaṇ and who was the manufacturer of arms to the king Karunandaḍakkaṇ. The record, from its palaeography and the mention of the name of the arms manufacturer to Karunandaḍakkaṇ, might be assigned either to the reign of Karunandaḍakkaṇ or that of his successor, Vikramāditya Varaguṇa, and hence the date of the inscription is referable to the last quarter of the 9th century A. D.

Text ⁽¹⁾

Second Plate : First Side.

1. नमो नारायणाय ॥—विभ्रत्त्वभ्रुजडावलीवलयिनीम्
स्वामुत्तमांगश्रीयं⁽¹⁾ विभ्राणं ल-
2. छिताक्षसूत्रवलयं व्यालम्बि कृष्णाजिनं
सर्गारम्भत्रिधावथानविलसत्प्रज्ञाप्रपञ्च-
3. द्विरम् वैरिञ्चं वपुरातनोतु भवतामम्भोरुहा-
सिश्रीयम्⁽²⁾ ॥—कामान्नामुचभीमकायविधुति-
4. ध्वस्तान्तरायं रयादाकल्पं कमलक्षणस्य भवता-
म्प्रोज्जम्भमाणं पदम् शुभ्रैरात्मभुवः कम-
5. ण्डलुभवैः प्रक्षाळितं वारिभिः पुण्यैः पूरयतु
विलोकसरसीसंरुढमम्भोरुहम् ॥—⁽³⁾ दशान्तयो त्रिपु-

(1) Read. ०श्रियं.

(2) Read. ०श्रियं: Metre, शार्दूलविक्रीडितम्.

(3) Metre, शार्दूलविक्रीडितम्.

(¹) From inked impressions.

6. रविवातकारिणः क्षपद्दिनः क्षपयतु कल्मषाणि वः
यदुद्धवे हुतमुजि चित्तसम्भवो गतः क्षणात्तुरावि-
7. षाणविभ्रमम् ॥—⁽⁴⁾ भारावतारकरणाय भूवो बभूव
नारायणः किल कुले खयमादिदेवः ताराधिपस्य घ.⁽⁵⁾

Last Plate : First Side

1. வித்துப்பாடு கடினைபட்டனத்து உதாரவீரன் னாயின சோரகஞ்சேன்தன் அட்டின பூமி அவ்வுரே பனங்காட்டு வயலில் வடவர் அறை [I*] இது சோரகஞ்சேன்தன் மக்கள்
2. மக்களே தேவன் கீழ்பாதி உழுதூட்டுவது [II*] சூழ்மண்ணுடையான் அட்டின பூமி குறுப்பன் கோடு [I*] விதைகலம் [I*] இதன்றலைக்கரையும் [II*]
3. இவ்வூர்பங்குடையார் வாதாபிநாராயணன் கோவினன்—இடைத்துறை வரவெழார லட்டர² —உயரியத்து கோவிந்த லட்டர² —III கடலிலாவி யஜ்ஞந² —காரைஊர் பாண்.
4. டன் சங்கரன் —முல்லை ⁽¹⁾ ஊர் சேன்தந் னாகன்—நாய்ததோட்டு ததன் துப்பன் — திருவல்லவாழ் தலைமடுனெ நாகசந்மன்—இவ்வுரே மற்றத்து சங்கரன் சங்கரன்—
5. இவ்வுரே நயசித்தமங்கலத்து சேன்தன் சங்கரன்—இவ்வுரே பூந்துருத்தி குமார் அச்சதன்—இவ்வுரே சேரியில் மணியன் கண்டன்—பெருமலூர் கண்ட நாராய.
6. ணன்—இவ்வுரே சடையந் நாராசணன்—இவ்வுரே வலம்புரிச்சேரி சடையன் நாரா-சணன்—இவ்வுரே கண்டந் துப்பிரமணியன்—இவ்வுரே வலவூ க்ருதுயாசி அக்கி
7. இவ்வுரே சங்கரன் சடையன்—இவ்வுரே கடம்பநதாயன்—கோடலூர் நாராசணன் சக்கிரபாணி—இவ்வுரே நக்கன் மாதவந்—இவ்வுரே அங்கிதாயன்—வெங்கூர்—கண்டன் சாத்.
8. தன்—நீர்வாண்டார் சிரிதரங்குமான்—இவ்வூர்க்கு ஊர்உடையான் வள்ளுவநாட்டு அருகுகுண மூட்டுகோட்டு கண்ணஞ்சாத்தன் II—ஸ்ரீ கோக்கருந்தடக்ககற்கு சூரியாடிஹீ² கள் செய்வா.
9. ன் விழிஞத்து ஸ்ரீவய² லுவப்பெரும்பணைகனையின அவியலுன்மடக்கன் உவெவெவெ III—

Translation ⁽²⁾

Ll. 1—2.of seed (-growing capacity). The land given by Chōrakañjēdan alias Udāra-vān was (the plot called) Vādavar-arai in the field called Paṇaṅgāḍu, in the same village. This, Chōrakañjēdan, his sons and sons' sons, shall cultivate and pay the god's half. The land given by Śūlmanṇudaiyaṇ is (called) Kuruppaṇ-kōḍu. Its seed (-growing capacity) is a *kalam*. Also the plot in this nearest the source of the irrigation-channel.

Ll. 3—8. (The following are) the share-holders in this village :—Vatāpi Nārāyaṇaṇ Gōvīdan, Gōvīdan of Uyariyam (*illam*) of Idaitṭurai, Āvi-yañṇan of Kūḍal, Paṇḍaṇ-Śaṅkaraṇ of Kārāiyūr

(4) Metre, रचिरा.

(5) Metre, वसन्ततिलका.

⁽¹⁾ The ல in முல்லை is engraved below the line.

⁽²⁾ The Sanskrit portion is left untranslated, as it is of no importance.

Sendan Nagan of Mullaiyūr, Tanduppan of Nāyttōdu, Nāgasaiman of the Talaimanai (*illam*) of Tiruvallavā, Śaṅkaran-Śaṅkaran of Maṟṟattu (*illam*) of this village itself, Sendan Śaṅkaran of Nayasittamaṅgalan (*illam*) of this village itself, Kumaran-Achchudan of Pūndurutti (*illam*) of this village itself, Maṇiyan-Kaṇḍan of Chēriyil (*illam*) and Kaṇḍan-Nāraśaṇan of Perumalūr (*illam*) of this village itself, Śaḍaiyan-Nāraśaṇan of this village itself, Śaḍaiyan-Nāraśaṇan of Valamburichchēri (*illam*) of this village itself, Kaṇḍan Tuppiramaṇiyan (Subrahmaṇya) of this village itself, Akki Sarvva kṛituyāji of this village itself, Śaṅkaran-Śaḍaiyan of this village itself, Kaḍamban-Tāyan of this village itself, Nāraśaṇan-Śakkirapāni of Kōḍanūr, Nakkan-Māḍavan of this village itself, Aṅgi-Tāyan of this village itself, Kaṇḍan-Śattan of this village itself, Śiridaran-Kumaran of Nīrvānūr. The officer in charge of this village was Kaṇṇan-Jattan of Arupūnai-Mūttukkōdu of the Valluvanādu.

Ll. 8—9. This is the writing of Aviyalan-Raḍakkan, the Perumbaṇaikan of Śrīvallaḍha of Viḷiṇam, the arms-manufacturer to the king Śrī Karunandaḍakkar.

71.204? : 4.5



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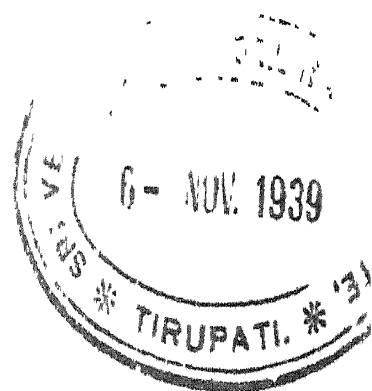
BY

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Travancore Archaeological Series

No. XIV

Some Chola Inscriptions, with a Chapter on the Evolution of the
Tamil-Grantha Alphabet



SOME CHOLA INSCRIPTIONS WITH A CHAPTER ON THE EVOLUTION OF THE TAMIL-GRANTHA ALPHABET


It was half a century ago that it was first discovered that all the various alphabets now in use in the different parts of India had all been got from that of the famous inscriptions of Aśoka, the great. Though apparently differing widely from one another, the Dēvanāgarī, the Telugu-Kannaḍa and the Tamil-Grantha characters are all closely allied and can be distinctly traced to the Brāhmi variety of the Aśoka alphabet. Almost all the eminent scholars that have worked in the field of Indian Paleography have almost exclusively confined themselves to the alphabets of Northern India, so that no great attention has been paid to those of the South. I therefore propose in this short paper, to trace in some detail the evolution of the Tamil-Grantha alphabet and to point out, here and there, its close resemblance to the sister-groups—the Dēvanāgarī and the Telugu-Kannaḍa.


Before proceeding to a systematic treatment of the subject of this paper, I may be permitted to state that two natural and simple laws will be seen to control the various changes in the different stages of the evolution of the modern alphabet. They are:—

- (1) Curves are substituted for straight lines and conversely,
- (2) Straight lines take the place of curves.

It is certainly difficult satisfactorily to account for these contrary tendencies which have brought such vast changes in the extremely simple proto-type and I can at best, only suggest a probable explanation. The former tendency is perhaps to be attributed to indolence in the first place; the scribe, in his anxiety to do his work quickly could not be expected to pay great attention to the angularities of the letters, and would therefore, not unnaturally, substitute curves instead.

For example in Aśoka, the letter *ka* was written thus:— . Here the right angle bit at the top of the Latin cross represents the sound *ka* and serves to form the sonant consonant *ka*. This became in the Cave characters, (what immediately succeeded the Aśoka), almost a circle, thus, .



It will be noted that the opening is still to the left, whereas the letter is changed in the Chola period to  where the horizontal stroke in the body of the letter is curved downwards and the secondary *ka* takes the shape of a semicircle capping the letter. At this stage the secondary *ka* is disconnected from the body of the letter. In a later period the same mark is attached to the letter

but with the curve opening to the right thus, , i. e., the tendency to describe the stroke from right to left is given up in favour of the contrary tendency which necessitates the opening of the curve being to the right.

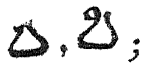
These substituted curves are then made to appear graceful and beautiful, only according to the writer's notions of grace and beauty. This will become clear in the body of this paper where the evolution of individual letters is traced. Thus it can be fairly assumed that primarily at least this tendency had its origin in the indolence of the copyist and I may be allowed to call it 'The Law of Indolence.'


The second tendency—that of replacing curves by straight lines—is the exact opposite of the first. Here the scribe has to take all the trouble of shaping angular strokes in the place of the


much easier curves. The extra effort involved in doing so can be justified only by a desire, on the part of the writer, for supposed effect. Let me illustrate it by means of an example. The letter *v*


is written in the Asôka alphabet thus, . This becomes , in the course of two or three centuries


(in the Cave characters.) This is also the form of the letter in the early Pallava-Grantha characters. In the early Chôla Inscriptions, (and in the later Pallava-Grantha) this assumes the form




and in the inscriptions belonging to the reign of Râjarâja I., and his successors, it is written . I shall, for convenience' sake, call this tendency the 'Law of Aesthetic Instinct'.

There is yet another important factor that contributed much to alter the shapes of letters considerably. Disinclined to lift his writing instrument every time a letter ends and a fresh one begins, the scribe introduces many an originally unwarranted stroke, which by force of sheer repetition acquires in the long run, the reputation of being a part of the original letter itself. Suppose now the writer wants to write , (*t* and *k*), together. In doing this in the cursive style, he

drags on the instrument from the end of the first letter to the top of the second, thus, 

Again in writing the cross curve of the second letter he once more connects the lower end of the vertical stroke with the cross curve and the result is . In course of time the letter *k* comes

to be written as it is to-day (in Tamil), . This indolence of the scribe is monumentalised in the modern alphabet which abounds with many a stroke and a curve, non-existent in the pristine characters. Such a thing is manifestly not easily possible at the present day, now that the art of printing has fixed the shapes of the letters more or less permanently and unalterably. With the help of these premises, I shall pass on to a detailed analysis of the Tamil-Grantha characters. ⁽¹⁾

In this group the early Tamil employs the *pulli* to differentiate between the short and long *e* and *ê*, and *o* and *ô* both primary and secondary. In the earlier inscriptions, such as of the Pallava period, the short primary vowels *e* and *o* have a *pulli* on their top, and in the secondary ones, the *pulli* is marked on the top of the consonant. This *pulli* is employed in consonance with the rules of grammars. ⁽²⁾ From about the beginning of the 11th century A.D. the *pulli* disappears; the distinction between the long and short *e* and *o* are to be made out only from the context. The modern device that introduces this difference is generally attributed to Beschi. ⁽³⁾

Tamil had, as in modern times, only 18 consonants. The *pulli* corresponding to the Sanskrit *virâmu* is found only in the inscriptions before the reign of Râjendrachôla I. It must evidently have been in disuse for about eight centuries thereafter till it was revived again recently. The Grantha has all the consonants of the modern Nâgari.









I shall now proceed to the subject of this paper tracing the evolution letter after letter, taking up the vowels first, and then the consonants. I need hardly mention that in a subject such as this a certain dryness and monotony is incidental and unavoidable for which I trust to be excused.






(1) This group includes, the Tamil, the Grantha, the modern Malayalam, the Vatteluttu and the Singalese.



(2) The function of *pulli* is to reduce the length of a sound by half a *mâtra*. Hence, in the case of the short *e* and *o*, the Tamil Grammars insist upon a *pulli* being placed over the vowels and on the consonants in the case of secondary vowels, e.g., the word *pon* is written *Qurer*, and *pôna* as *Qurer*, *epi* is written *êpi* while *êri* as *êri*.






(3) Burnell's S. I. Paleography, p. 4, 5, f. n. 4. But this is not the case, it is found in several inscriptions prior to Beschi.


TAMIL VOWELS


A. The earliest form of Aśoka *a* was . A little later it was written . (These two are perhaps the different renderings of a hypothetical original ). The Tamil *a* has been derived from the latter. The earliest form of *a* we are acquainted with in Tamil is  which occurs in the Kil-Muṭṭugūr inscription of Narasimhavarman (*Ep. Ind.* Vol. IV plate facing page 182) and in the Tirunāthar-kunṇu inscription.  is the form in which the letter occurs in slightly later inscriptions.⁽⁴⁾ About the reign of Rājaraṇa I, it now and then assumed the shape . (This form occurs also in some of the inscriptions of the Later Pallava period.) In the later Chōla and Pāṇḍya inscriptions the letter is changed into  which has given birth to the modern , where the horizontal line has been doubled and the hook at the top made very pronounced.




Ā. The long *ā* in the Aśoka character was formed from the short *a* by the addition of a short horizontal stroke added to the vertical stem of the letter, thus . This stroke was, in the course of a couple of centuries converted into a curve, the line descending below thus . In the Tirunāthar-kunṇu inscription occurs the form , which is the same except that the curved left limb is connected with the vertical straight limb from the bottom and the lengthening piece is attached to the bottom of the straight vertical stroke. The letter appears in the Later Pallava and the early Chōla periods thus  and with the occasional flourishes thus:— .



In the later Chōla and Pāṇḍya inscriptions it is written  which is almost the modern .



I. The letter *i* was written in Aśoka as  and in the later writings (as in the Jaggay-yapēṭa inscription of about the 3rd century A. D.) it was represented by . It is seen in the earliest known Tamil inscription in the form of .⁽⁵⁾ This is evidently the result of the tendency to weld all the three parts of the letter together so as to admit of being easily written at one stroke. This form was practically maintained till the later Chōla and the Pāṇḍya periods when the end began to curl round the body of the letter thus . At the present day, the angle at the middle of the letter is lengthened to the left thereby allowing a loop to be formed in the process which got intersected by the ascending curve, thus:— .







(4) Here note the resemblance to the Nagari letter .




(5) This letter with a top line gives the Nagari *i*. This is identical with *ī* and to differentiate it therefrom, a small change was introduced at the bottom which made it .




I. The prototype of the long *i* seems to be the peculiar modification of the short *i* of the Gupta inscriptions where it occurs as . This form seems to have been adopted by the Tamil-Grantha alphabet, to represent its long *i*. The Later Pallava and the Early Chôla inscriptions have it thus  which shape is practically retained in latter Chôla and Pândya periods. The indulgence of the scribe alluded to in the introduction accounts for the additional stroke in the left, in the modern .⁽⁶⁾





U. *U* short was represented in the Asôka alphabet by a right angle opening to the right, thus , from which the Tamil  is easily got.





Û. The long *u* is formed by the addition of a short stroke to the right of the short *u* thus, . This form of the letter occurs in the Kûram plates of Nandivarman-Pallavamalla (S. I. I. Vol. II, plate XII facing page 344; l. 66). In the Later Pallava and the earlier Chôla inscriptions the straight lengthening stroke curves down thus . This form is seen in the Tiruvallam rock inscription of the reign of Vijaya-Nandivikramavarman, (S. I. I. Vol. III, part I, plate facing page 91) and in the Ukkal inscriptions of Râjakêsarivaram (S. I. I. Vol. III, part I, plate facing p. 2).

E. The original Asôka form of *e* adapted by the Tamil alphabet was written . Afterwards, (in Cave characters), the curved part of the letter was transposed to the left thus, . This became in the inscriptions of Râjakêsarivarman and the later Chôlas , . This is the same as the modern . (The Devanagari *e*, , is only the old letter with a top line).





ai. In the Hathigumpha inscription *ai* is represented thus , i. e., with a horizontal stroke to the left of *e*. (Such a stroke is the sign of the secondary *e* about which we shall speak later on. The vowel *e* with a symbol for the secondary *e* on it is the Nâgari *ai* thus .) The letter *ai* of the Hathigumpha with a few flexures yields the Tamil *ai* thus, . This is one of the few letters that have remained almost unaltered throughout the evolution of the Tamil alphabet.






O. The earliest known Tamil *o* is  . It was slightly changed in the early Chôla inscriptions into . This form is retained to the present day.





(6) The Telugu-Kannaḍa *i* is formed thus:—, , , .

Au. Tamil *au* must have been formed in just the same way as the long *ū*, by the addition of a straight horizontal line to the right of the letter *o*, thus,  This stroke was curved down later on thus . The modern form of the letter is , i. e., the top of the added curve becomes  and the mark is separated from the body of the letter. Persons not well acquainted with the language may mistake the letter for *ola*.


TAMIL CONSONANTS


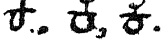
K. I have incidentally referred to the evolution of *k* of the Tamil alphabet at an earlier portion of this paper. Let me now trace it more systematically here. The Asōka *k* was a simple Latin cross . Up to the later Chōla and Pāṇḍya days a slightly modified form of it  was in use. A further slight change was introduced after this period by which the letter becomes  and in the Vijayanagara inscription it assumed the modern form . At the time of these inscriptions this letter was almost identical with *t* and had to be distinguished therefrom only from the context. (7)

Ch. The Asōka symbol for *ch* was . This is almost the form in which it occurs in the Tirunāthar-kūṇṇu inscription, thus . In subsequent writings, it appears with slight modifications as , . The only further change introduced in the modern Tamil is, that the cross line cuts the vertical right line thus, .


N. In the Cave characters *ṇ* was written . This letter was slightly modified in the Jaggayya-pēṭa inscriptions into  and in the early Pallava inscriptions into . It is easily seen that this letter became  of the earlier Chōla records. The only change in this form is, that instead of the middle vertical stroke being lengthened and curved the final vertical stroke is curved round. The various small changes it has, from time to time, been subjected to are indicated below :


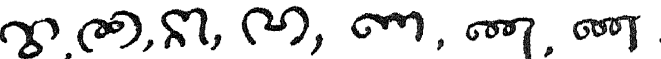





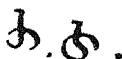

T. The Tamil *t* has practically remained the same from the earliest times to the present day. The Asōka *t* was simply  (8). This primitive form was retained till the later Chōla and




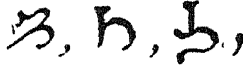

(7) The simple Latin cross had undergone a series of changes before it assumed the modern Kannaḍa form of *k*. The earliest modified form was  and from thence into . It might here be noted that the early Tamil had the same symbol for *k* as the modern Nagari.



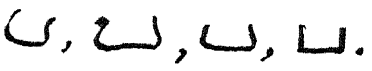


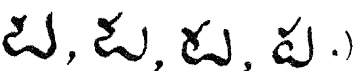
(8) A top line added to this gives the modern Nagari *t*.






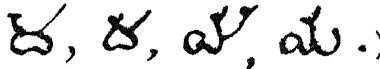
Pandya periods, in which the curve was a well-defined right angle with the lower line horizontal thus, .























N. Tamil *n* had undergone many changes before it came to assume its present shape. The Asôka letter was written . The different forms of the letter assumed successively in Tamil-Grantha at different times are .











T. The Asôka *t* was written . This gave rise to the two forms ; the former was the Nāgari prototype and the latter, the Dravidian. The earliest form of Tamil *t* is in the Tirunāthar-kunru inscription and occurs thus . In the early Pallava records the angle is distinctly developed into a loop thus . Later on it became , which has remained practically unaltered ever since and in the modern Tamil alphabet the end is lengthened below to distinguish it from the letter *l*, as has already been incidentally observed on a former page.



N. It is very interesting to trace the evolution of Tamil *n*. The Asôka letter was , which is almost identical with the *n* of the earliest Tamil alphabet. In the Tirunāthar-kunru inscription it was written . In the Pallava period the horizontal part of the letter was curved thus . We come across various types of the letter in the inscriptions of Rājārāja I, some of which are , from the last of which the modern , it is very easy to see, has been got.








P. *p* was represented in the Asôka alphabet by . This was changed two centuries later into , which last yields at once the modern Tamil *p*. The various forms of this letter are . The Asôka letter with the top and side line gives the modern Dēvanāgarī . The Telugu-Kannada alphabet got its present form , thus .








M. The Asôka *m* as found in his edicts is . This was changed in the course of about two centuries into , i.e., it was turned through a right angle. From this form Tamil got its . The earliest Tamil *m* found in the Tirunāthar-kunru inscription was written . In the earlier Chôla inscriptions we find it written  which form has been retained to the present day. (The Telugu-Kannada letter was formed thus .)










Y. The Asôka *y* had a very interesting series of changes in passing on to the Tamil, the Nâgari, and the Telugu-Kannada alphabets. The original, Asôka *y*, was written . Both these forms were used as such in Tamil but with the central line also brought to the level of the two ends of the letter thus . The latter form is used in the Kîl-Muttugûr stone of the reign of Narasimhavarman (*Ep. Ind.* Vol. IV. Plate facing page 182). In the early Pallava and the early Chôla periods the letter was written , , , , . Of these, the later Chôla and the Pâṇḍya retained the first form thus  which has remained unaltered to the present day. (The second with a top line and a side line gave the Nâgari . From the third, which also occurs in old Kannada inscriptions as  the modern Telugu-Kannada , was derived thus, , , , , . Vatteluttu modified  into  and later on to . The first modification still occurs in the Grantha, the Telugu-Kannada conjunct consonants, thus: , , .)





R. It is extremely easy to trace the Tamil letter *r*. The Asôka *r* was written . This sinuous line was in course of a century changed into a straight verticle line thus . In the runâthar-kunṇu inscription we find it written, , which form was retained for a long period thereafter. In the Vijayanagara inscriptions the letter assumes the form  which is practically the modern . (The Telugu-Kannada derived its present shape thus: , , , , ; whereas the Nâgari got its *r* directly from the Asôka letter).






L.  was the symbol for *l* in the Asôka alphabet; the Tamil *l* curtailed the right limb and got its . This is another of the few letters that have remained unaltered to the present day.

V. *v* was written in the Asôka alphabet thus, . In the cave characters and the early Pallava-Grantha alphabet it got slightly altered , which occurs in the Trichinopoly Rock-cave, and other inscriptions (on pl. II of the S.I.I.) vol. II. and in the Kûram plates of Paramêśvaraman, var S.I.I. Vol. II. pl. XI and XII). Thence it assumed the form  which occurs in the Kîl-Muttugûr stone of Narasimhavarman. In the early Chôla period we find the forms , , , . Since then it has retained its shape unaltered.

L. The letter *l* is quite peculiar to the Dravidian languages. Old Kannada represents this by ; in the Trichinopoly Rock-cave we come across  which belongs to the early Pallava period. In the inscriptions of Bādami published by Dr. Fleet, in the *Ind. Ant.* vol. X, the forms  & , occur, the former of which alone representing, at an earlier period, both the sounds *l* and *r*. Subsequently a differentiation would appear to have been effected, the first symbol being used for *r* and the second, which is only the first with the horizontal line dropped, representing *l*. In the Bāṇa inscription published in the same volume by Mr. Rice, (and this record is later than the Bādami one), there was a further change to . (This is the original of the *śakata-rēpha* of the Telugu-Kannada). Possibly to distinguish this form,  the letter underwent a further change . This letter has come down to the present day almost unaltered.



R. Again *r* is also peculiar to the Dravidian languages and the earliest symbol by which it was represented——occurs in the Tirunāthar-kunṇu inscription. In the earlier Chōḷa inscription we find , , . In the inscription of the first Rājārāja the various forms , , , are used. The later Chōḷa and the Pāṇḍya records have ,  this form is practically that of the modern alphabet.

N. *ṇ* with two rings, is also peculiar to Tamil. The Tirunāthar-kunṇu inscription is the oldest record that uses this letter under the form . In the early Pallava period the letter appears as , . A better looking form  is used in the Rājārāja (I) inscriptions. This is almost the shape in which it has descended to us in modern Tamil.

The *pulli* corresponding to the *vu āma* in Sanskrit is represented by a short straight stroke over the head of a surd consonant thus , . This sign occurs in a more ornamental form thus , , . The *pulli* is known only to older inscriptions. After a long period of disuse, it has again made its appearance in the modern alphabet.

SONANT CONSONANTS OR THE SECONDARY VOWEL FORMATION

Having traced the evolution of the vowels and the consonants of the Tamil alphabet, let me proceed to explain the general principles by which the secondary vowels were formed. Here I shall just indicate the principles underlying the changes, leaving the reader to refer to the tables for exhaustive examples.

1. The sonant consonant corresponding to the long *ā* sound was formed in the days of the Aśoka alphabet by the addition of a short horizontal line to the right of the letter thus, , .

Wherever this addition was not possible owing to the inadaptability of the letter as in Ξ , a dot was used to mark its beginning thus $\Xi\cdot$. Perhaps to avoid this inconvenience, the cave characters curved down the stroke thus $\mathfrak{N}, \mathfrak{N}_1$. This altered form of the symbol was freely used in all older Tamil documents. I think the Tirunāthar-kunru inscription used the older form. (Nowhere in this inscription do the sonant consonants corresponding to the long \hat{a} occur; but has \mathfrak{T} , \mathfrak{no} , and I make the statement analogically). The altered form of the symbol was added thus:— $\mathfrak{P}, \mathfrak{S}, \mathfrak{C}$ (Kil-Muttugūr stones) ⁽¹⁾. Later on it assumed the more defined form $\mathfrak{J}, \mathfrak{J}_1$ in the inscriptions of Rājārāja I, thus $\mathfrak{J}, \mathfrak{C}$. The later Chōla and the Pāṇḍya have \mathfrak{T} , which is the direct precursor of the modern π .

I. The secondary i was formed in the Aśoka alphabet by adding to the top of the consonant a right angle opening to the left thus $\mathfrak{C}, \mathfrak{f}$. The law of indolence was responsible for its having been converted into almost a circle with the opening still to the left thus \mathfrak{P} . This was the form used in the cave characters. Exactly similar is the addition in the Tirunāthar-kunru inscription which uses the letters $\mathfrak{P}, \mathfrak{C}, \mathfrak{P}$. The earlier Pallava has also this mode of forming the secondary

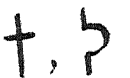
i :— \mathfrak{P} . In the inscriptions of Rājārāja the curve was separated from the body of the letters and the letters look as if they wore caps $\mathfrak{P}, \mathfrak{P}_1$. In the later Chōla and the Pāṇḍya days the tendency was to shove the symbol to the right thus $\mathfrak{P}, \mathfrak{S}$. This is almost how the letters are written at the present day, $\mathfrak{C}, \mathfrak{C}_1$.

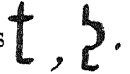
I. I have already said that this symbol generally served the purpose both of the short and the long i , the one having had to be distinguished from the other only from the context. But occasionally the long i was formed by the addition of a loop to the short i . The loop was to the left in the older inscriptions, whereas it was in later times, as at the present day, tacked on to the

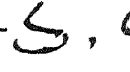
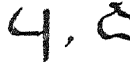
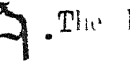
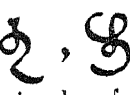
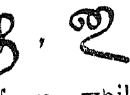
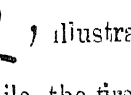
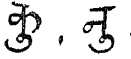

right — $\mathfrak{P}, \mathfrak{P}_1$.

U. A straight vertical stroke added at the bottom was the symbol of u in the Aśoka alphabet, thus $\mathfrak{L}, \mathfrak{L}_1$. Such an addition was impossible in letters which themselves ended in a vertical



(1) Ep. Ind., Vol. IV., plate facing page 182.

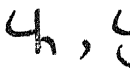

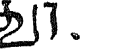
straight line as . In these instances the additional stroke was horizontal and added to the

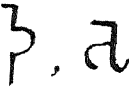
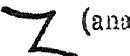
right of the bottom thus . The same rules were observed in the case of Tamil letters also,

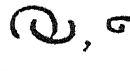

e. g. — , , . The letters , , , illustrate the other branch of the rule, the last of which, *nu*, retains the simplest form, while the first two have curved the straight horizontal stroke either up or down. (The second of the above three forms has been adopted by the modern Nāgarī which forms its letters thus:— , .)

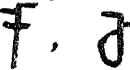
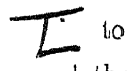
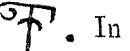
17. The long *ū* was formed in the Asōka characters by the addition of an extra vertical stroke,

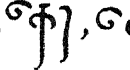
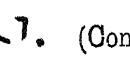
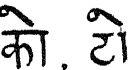

. Tamil modified the formation in an ingenious way. One stroke would appear to have been added vertically downwards and the other drawn perpendicularly that is, horizontally to the first thus 

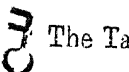
This last was always curved down and to the left thus . Or the long sound is represented by the lengthening symbol of a long *u* (which is also a corrupt form of the straight horizontal stroke added to the right at the top), thus , .

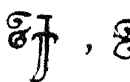
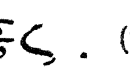
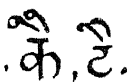
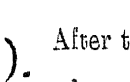

E. The secondary *e* was formed in the Asōka alphabet by the addition of a short horizontal line, at the top to the left: thus . This is exactly the form used in the Tirunāthar-kunru inscription thus  (analogically derived again from *no*); This, slightly curved, gives

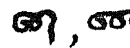
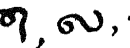
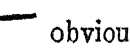
the symbol of the secondary *e* of the early Pallava and the Chōla periods thus . Later on, at about the period of the inscriptions belonging to the reign of Rajaraja I this sign was detached from the letter and placed immediately to the left of the top of the letter thus .

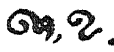

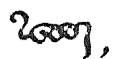
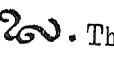

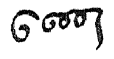
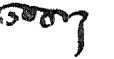
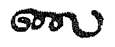

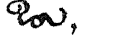
O. The symbol for the secondary *ā* properly added to this symbol for the secondary *e* gave the secondary *o*. Thus in Asōka . The same law holds good in the case of all the other Indian alphabets. The Tirunāthar-kunru inscription has  to represent *no*. The secondary *e* and *ā* symbol are here in one line. In the earlier Pallava and the Chōla inscriptions we not unfrequently meet with similar instances,— . In later times these two symbols were separated

from the body of the consonants thus, , . (Compare , .)





Ai. To represent the secondary *ai* the Asōka alphabet added two horizontal strokes to the left of the top of the letters thus . The Tamil Grantha alphabet copied the arrangement as usual,

, . (Compare , ). After the lapse of about a century, the two separate strokes began to be welded into one by being placed side by side thus .

The older, unaltered form, was retained only by Sanskrit. Tamil had recourse to a special method of formation of the secondary *ai* of certain consonants— , , , — obviously to avoid


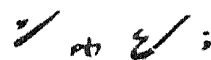

the multiplicity of rings if the ordinary mode was adopted in their case also. The symbol  was prefixed thus , , . There is perhaps another reason for the difference. If the general method had been adopted the suppositions sonant  was apt to be mistaken for . Similarly  might be mistaken for *ne* or *lai*, or *na*; and  would represent both  (*nu*) and (*lai*) .






CONJUNCT OR COMPOUND CONSONANTS








Tamil, like the other Dravidian alphabets, does not use conjunct consonants extensively, mainly because there are no sounds in the language itself requiring the use of such consonants. Tamil borrowed very few words directly from Sanskrit and the words it got through Prākṛit do not require the use of many conjunct consonants. A few instances of Tamil conjunct consonants we frequently are met with in inscriptions; e.g. — , , ,  etc. Of course Sanskrit words, as a rule, are written in the Grantha alphabet, and many conjunct consonants are employed in writing them.






TAMIL NUMERALS

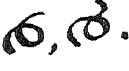








Tamil Numerals, like Tamil characters, have been directly got from the Aśoka numerals and Cave numerals; they are all given in the Table and I shall trace here the evolution of only a few.






The Cave numeral *two* was written , in the Pallava plates of Śivaskandavarman, it appears as ; and the early Chōla inscriptions  which last form is used at the present day. This is but the scribe's mode of writing in one stroke the two lines welded into one.







Similarly 3 was represented in the Cave numerals of three horizontal strokes, , and in the copper-plates above-mentioned, it is modified thus , which is a simpler form of the later , . These last forms are further changed to , the later Pāṇḍya and the modern form.








The Cave numeral 4 was written . The Śivaskandavarman plates have it as , . The early Chōla inscriptions have the forms , . The later Chōla and the Pāṇḍya  and the modern  have been directly derived therefrom.



The Cave 5 was written , . In the early Pallava period it became  and in the early Chōla . In the later Chōla and the Pāṇḍya days, it assumed the form  which is the modern symbol for 5.



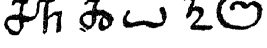
The number 6 was written in the days of Aśoka thus . The cave numeral represents it thus . The Pallava plates modify them into  + . The early Chōla inscriptions have , , , , wherefrom the modern  is got.


The numerical symbol has been evolved asunder; Cave , , Pallava  and ; Chōla .

The number 8 in the Cave numerals was written  which became in the early Pallava times , ; and in the early Tamil . This last became , in the later Pāṇḍya and  in the modern times.

The cave 9 was ,  and the early Chōlas represented it by , . At the time of the later Chōlas it became , , the direct precursor of the modern .


The same symbol  represented both the numeral 10 and the consonant *y* in the Cave characters. Old Tamil modified it into , which has continued to represent the numeral ever since.






Unlike the cave and other numerals, Tamil has never used separate signs for 50, 60, 70, etc. But its 100 is represented by  and 1000. . It has not adopted the decimal notation and formed its numeral as we do: for instance,  represents 4 (100) + 9 (10) + $\frac{1}{2}$. ⁽²⁾

Tamil uses a great many abbreviations of common measures of land, gold, &c., thus  when added to a number represents what are known as *mañjaḍi*'s (of gold). A complete list of these abbreviations is given in the appendix, on plate.

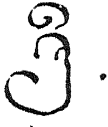

THE GRANTHA ALPHABET




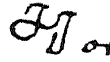
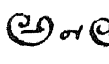
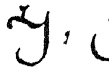
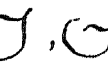
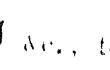
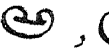
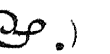
VOWELS



The general tendency of the Grantha alphabet, (also in some instances in the Telugu-Kannaḍa), is to double all vertical lines; thus the Cave *a*, , is written in the early Pallava Grantha alphabet

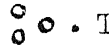

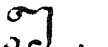



as ; *i* ~ , *l* ~ ; (similarly in Tel.-Kan.,  is the modification of  and

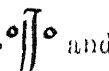

⁽²⁾ It must be pointed that Tamil did not (to its great disadvantage) borrow zero, 0, and the Sanskrit notation—place value of figures—which gave such a great impetus to arithmetic in Europe when introduced in Venice. Hence the unmanageable number 4 (1000) + 9 (100) + 5 (10) + 6 to represent the simple 4356.



† that of †. Again, the tendency to draw graceful curves is very great in the early Grantha characters. Thus .  &c. This is freely indulged in the early Pallava Grantha characters as used in the Mahabalipuram, Trichinopoly cave &c. inscriptions.


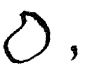

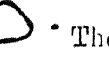
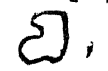
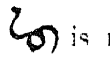
A. The form of early Pallava *a* is . (For the various modifications of this see plates.) A little later it was slightly modified into . In the early Chôla period it again changed into , the modern form of which is . Here it may be seen how different were the courses followed by the Tamil and the Grantha alphabets in deriving their *a* from the same common source. (The Tel.-Kan. formed its , by the following series of changes , ,  &c., to distinguish the short from the long *â*, a little change was introduced thus:— , .)


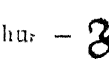
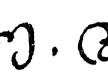
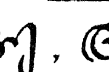
A. The long *a* was formed exactly as in Tamil, . The modern form is, as is well-known, . ⁽¹⁾


I. The earliest form of *i* was, as we have already seen, the Asôka . This becomes  in later periods (about 500 A. D.) from which the Pallava Grantha alphabet got its , . The tendency to connect all the puts together was responsible for the Chôla form . (Compare the Tel.-Kan. ).

I. The evolution of the long *i* is the same as in Tamil, with this difference that the central line was doubled thus,  and the modern letter is , the left leg owing its existence to the scribe's indolent scrawling from the end of the preceding letter to the beginning of this letter, *U* and *û*. The short and the long *u* are the same as in the Tamil alphabet.

II. The earliest form of *u* is found in the Trichinopoly cave,— , which in later times was altered to , the modern form.


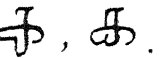
E. The earliest Grantha *e* found also in the Trichinopoly cave inscription is , , modifications of the Asôka , . The next form , is used in the Kailâsanâtha temple inscription of Rajasimha, (last line of the second side of the plate in S. I. I., Vol. II., part III.) How it came to be written in the Chôla inscriptions as  is not quite clear. The modern Grantha






(1) The Malayalam  is derived thus — , , .









also a secondary *e* symbol to the short *e* to represent *ai*, thus, . Here *r* adopts the rule applicable to the secondary vowel formation.








The letters *o* and *au* are represented by Tamil letters.







CONSONANTS









K The letter *k* was written exactly like the Tamil letter but with the difference that the vertical line is doubled thus, . This form was in use till quite recently it began to be written thus .





Kh The Asôka *kh* is , which was written , in the Gupta period. The old Pallava Grantha uses the same form , (Trichinopoly cave). In the Chôla period it began to be written as it is to-day thus, , , modern).






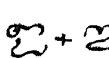
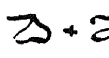
G.  represented in the Asôka alphabet the letter *g*, and the Cave characters round it a little more pronouncedly,—. In the earlier Pallava days it was written also in the same form or , . In the copper-plates it is found as , . In the early Chôla inscriptions it is written thus  which in the later Pândya records became  the modern form.


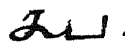


Gh The Asôka *gh* is , the only change introduced by the Cave characters in it being the shortening of the first limb also . The letter was written in the early Pallava inscriptions thus , , , which became in the early Chôla records  and in the modern days .




N. The form of the nasal *n* has to be inferred to be , from the compounds *n̄ga*, *n̄ka* which are found to be written thus , . At about the same time a slightly modified form also occurs as . The change to the modern form  is exactly similar to that of the modern  from its oldest forms.






Ch. *Ch* is represented in the Asôka alphabet thus , which was modified by the Grantha into  (cf. Tel.-Kan., , , ). The early Chôla alphabet further changed it into , , from which the modern  is got.


Chh. The Asôka *chh* is , which became  in the cursive style of the later period. This perhaps changed again into  from which the modern  is obtained: or perhaps a slight addition was made to the letter *ch* to obtain *chh*, but the former course appears more probable.





J. The Asôka *j* is  or . In the old Pallava Grantha inscriptions this was very gracefully written thus . We meet with a curious form, inexplicable, of the same letter belonging to this same period, thus:— There is a big change from this to  of the early Chôla records. The form in the parenthesis perhaps represents the transition stage connecting the early Pallava and the early Chôla letters, but it is easier to connect the modern form with the first of the two earlier types. (Cf.  )

Jh. The symbol for *jh* in the Asôka alphabet is  and the modern letter is . This is perhaps the modification of some such symbol as  or ; The modern form is easily derivable from this old form (hypothetical).






N. The Asôka *n* is . The Grantha alphabet converted it into , which is almost akin to the Tamil .

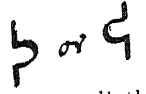








T. The forms of the Pallava and the Asôka *t* are the same , which has remained almost unaltered to the present day, thus, ,  (The Chôla Grantha alphabet of the time of Kūti-tunga I., uses the form  which is only an elaborate way of writing the simpler .





Th. The symbol for *th* is exactly that used by the Asôka alphabet  a plain circle.

D. The Asôka *d* is  which became  in the early Pallava Grantha alphabet. In the later Chôla-Pāṇḍya period it was written  from which the modern  is derived.


N and N. The letters *ṇ* and *ṇa* are the same as in Tamil.

Th. This letter written in the Asôka alphabet  which appears in the early Pallava inscriptions thus , . In the Chôla inscriptions it became  which is almost the modern form of the letter (cf. Tel. & Kan. ).






D. Asoka *d* was represented either by  or . The former was more frequently used and appears more often in inscriptions. (But almost all the Indian alphabets got their letter from the latter. Thus Nāgarī has , Old Telugu-Kannada  the modern form being , old Pallava , , .) The form of the early Chōla inscription , is more akin to the Asoka letter.









Dh. The Asoka *dh* was  or  while in the Trenchinopoly cave it appears as ; the letter got changed in the early Chōla inscriptions into  which is almost the modern letter.




P. This letter is the same as the Tamil *p*


Ph. It is clearly seen that the Grantha letter for *ph*  has been derived from Asoka





.

B. The Asoka letter for *b* was ; At the early Pallava Grantha period it was written with sinuosities and flourishes thus , , which came to be written in the early Chōla period in the cursive form . In the later Chōla and the Pāṇḍya periods the letter became , which is also the modern form.

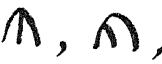


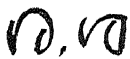

Bh. This was represented in the Asoka thus . In the cave characters naturally it began to be written , . The early Pallava alphabet represented it by , which became in the Chōla period  (the change can be easily understood if it is ascertained that the form of the letter was traced from the top and at one stroke ) The later Chōla and the Pāṇḍya form was , .






M. The early Grantha *m* was the same as the Asoka . It had undergone little change when it was written , in the Chōla inscriptions and the modern , differs very little therefrom.







Y. This Grantha letter is the same as the corresponding Tamil letter and the Grantha *r* is the same as the Tamil letter, with this difference that the central line is doubled, .






L. The earliest Grantha was , which was only an elaborate form of the simple Asoka . In the copper-plates the curling was more pronounced and complete thus , , which last form has remained unaltered ever since.









V. Grantha and Tamil have the same letter for *v*.



S. This in the Asoka alphabet was represented thus , which was written at the early Pallava period  (Trichinopoly cave). We also come across the form  in the inscriptions of about the same period. In the copper-plates of Kūṭam and Kaśakudi it appears as  which remained in use till the introduction of printing quite recently when it was made square thus .






śh. Asōka śh was written  or . (This is better seen in the conjunct consonant *lśh* ). In the Tel.-kan. alphabet śh was , and the early Pallava form was .

The cursive style is responsible for the following changes , , , , . The changes in *lśh* was similar to those of *śh* and its form in the Chōḷa period was , which is almost the modern Grantha letter.



S. The Asōka alphabet wrote its *s*, which is almost the form of the Trichinopoly cave letter  in cursive form it naturally successively became , , , .

H. The Asoka *h* was  which was later on written in the same alphabet . The early Pallava form was , which written in the beautiful ornamental style of the Mahabalipuram inscription appears, , . The form employed in the copper-plates is , which changed in the later Pāṇḍya inscriptions , and to the modern .



ḷi. This is well known to be a compound of *j* and *n*, and is written in the early Pallava alphabet , from which the modern  has been formed.

L. The earliest Grantha *l* we meet with occurs in the Trichinopoly Rock-cave inscription where, it appears as , the stroke at its bottom alone distinguishing it from *h*; a modified form of this letter occurs in an inscription of almost the same period, , which has evidently given rise to the copper-plate . It became  in the inscriptions of Kulōtunga. I, which appears in the Sundara-Pāṇḍya inscription of Srīraṅgam as . From this last, the modern form has been derived.

SONANT CONSONANTS OR SECONDARY VOWELS

The secondary vowels are all formed precisely as in Tamil; but all vertical lines are doubled
 e.g.,  (hypothetical) 's written  . There is however an exception, the lengthening
 piece of the secondary *i* is not doubled, perhaps to distinguish it from *r*.

COMPOUNDS OR CONJUNCT CONSONANTS

These are formed by placing one consonant below another in the order in which they are
 pronounced, as in the other alphabets thus  (ndya),  (chch) &c.

□

3 - 5ru

42 - Sweet, 43 - Sri, 44 - me

[illegible][illegible][illegible]

புயல் - மூல 30, ஈ - ரூ, ஈ7 - ரூ, 7 - ரூ, 8 - ரூ;

Later Pandya Period (13th Century A D)

		k	n	ch	ñ	l	n	l	n	ṭ	m	y	r	ḷ	ḷ	ḷ	ḷ	r	n			
a	அ	க	ந	ச	ஞ	ல	ள	ந	ṭ	ம	ய	ர	ḷ	ḷ	ḷ	ḷ	ர	ன				
ā	ஆ	கா				ள							ḷ									
i	இ	கி		சி		ம			ṭ					ḷ	ḷ							
ī	ஈ																					
u	உ	கூ			ஞ		தூ	தூ	பூ			ṭ	ḷ		சூ	சூ	வ					
ū	ஊ	கூ							ṭ						சூ							
e	ஏ	கே																				
ai	அ	கை												ḷ		ḷ						
o	ஓ	கொ																				
au																						

அ-அ- Swasti, இ-இ, ஈ-ஈ, ஊ-ஊ - Sw, உ-உ, ஊ-ஊ, ஊ-ஊ, ஊ-ஊ, ஊ-ஊ, ஊ-ஊ, ஊ-ஊ

		က	kh	ဂ	ga	ဂ	ch	chh	၂	gk	ဂ	l	ch	l	kh	က	ဂ	က	l	kh	က	ဂ	၂
a	အ	အ		အ			အ		အ			အ		အ		အ	က	ဂ	က	လ	က	ဂ	၂
i		အ					အ		အ			အ		အ		အ	က	ဂ	က	လ	က	ဂ	၂
u	အ	အ		အ			အ									အ	က	ဂ	က	လ	က	ဂ	၂
e		အ															အ	က	ဂ	က	လ	က	ဂ
ai		အ		အ												အ	က	ဂ	က	လ	က	ဂ	၂
au		အ														အ	က	ဂ	က	လ	က	ဂ	၂

၂၅, ၂၆ - *grā*, ၂၇ - *hā*, ၂၈ - *hā*, ၂၉ - *hā*, ၃၀ - *hā*, ၃၁ - *hā*, ၃၂ - *hā*, ၃၃ - *hā*, ၃၄ - *hā*, ၃၅ - *hā*, ၃၆ - *hā*, ၃၇ - *hā*, ၃၈ - *hā*, ၃၉ - *hā*, ၄၀ - *hā*, ၄၁ - *hā*, ၄၂ - *hā*, ၄၃ - *hā*, ၄၄ - *hā*, ၄၅ - *hā*, ၄၆ - *hā*, ၄၇ - *hā*, ၄၈ - *hā*, ၄၉ - *hā*, ၅၀ - *hā*, ၅၁ - *hā*, ၅၂ - *hā*, ၅၃ - *hā*, ၅၄ - *hā*, ၅၅ - *hā*, ၅၆ - *hā*, ၅၇ - *hā*, ၅၈ - *hā*, ၅၉ - *hā*, ၆၀ - *hā*, ၆၁ - *hā*, ၆၂ - *hā*, ၆၃ - *hā*, ၆၄ - *hā*, ၆၅ - *hā*, ၆၆ - *hā*, ၆၇ - *hā*, ၆၈ - *hā*, ၆၉ - *hā*, ၇၀ - *hā*, ၇၁ - *hā*, ၇၂ - *hā*, ၇၃ - *hā*, ၇၄ - *hā*, ၇၅ - *hā*, ၇၆ - *hā*, ၇၇ - *hā*, ၇၈ - *hā*, ၇၉ - *hā*, ၈၀ - *hā*, ၈၁ - *hā*, ၈၂ - *hā*, ၈၃ - *hā*, ၈၄ - *hā*, ၈၅ - *hā*, ၈၆ - *hā*, ၈၇ - *hā*, ၈၈ - *hā*, ၈၉ - *hā*, ၉၀ - *hā*, ၉၁ - *hā*, ၉၂ - *hā*, ၉၃ - *hā*, ၉၄ - *hā*, ၉၅ - *hā*, ၉၆ - *hā*, ၉၇ - *hā*, ၉၈ - *hā*, ၉၉ - *hā*, ၁၀၀ - *hā*.

Continued

[illegible][illegible]

Early Pallava Grantha Alphabet (8th Century A. D.)

		n	kh	ṅ	ṅh	n	ch	chh	j	jh	ñ	c	ch	ḍ	ḍh	n	c	ch	ḍ	ḍh	n	p	ph
a	𑌀	𑌁	𑌂	𑌃	𑌄	𑌅	𑌆	𑌇	𑌈	𑌉	𑌊	𑌋	𑌌	𑌍	𑌎	𑌏	𑌐	𑌑	𑌒	𑌓	𑌔	𑌕	𑌖
ā	𑌗	𑌘										𑌙	𑌚		𑌛		𑌜		𑌝	𑌞	𑌟	𑌠	𑌡
i	𑌢	𑌣					𑌤	𑌥									𑌦		𑌧	𑌨			
ī																							
u	𑌩	𑌪															𑌫						𑌬
ū							𑌭												𑌮	𑌯	𑌰		
e	𑌱																𑌲						
ai		𑌳	𑌴														𑌵	𑌶	𑌷				
o		𑌹																	𑌸				
au																							

𑌀 - ka, 𑌁 - kha, 𑌂 - gha, 𑌃 - ghā, 𑌄 - ṅa, 𑌅 - ṅhā, 𑌆 - cha, 𑌇 - chha, 𑌈 - ja, 𑌉 - jha, 𑌊 - ña, 𑌋 - ca, 𑌌 - chha, 𑌍 - ḍa, 𑌎 - ḍha, 𑌏 - na, 𑌐 - ca, 𑌑 - chha, 𑌒 - ḍa, 𑌓 - ḍha, 𑌔 - pa, 𑌕 - pha, 𑌖 - ma, 𑌗 - mah, 𑌘 - gha, 𑌙 - ghā, 𑌚 - cha, 𑌛 - chha, 𑌜 - ja, 𑌝 - jha, 𑌞 - ña, 𑌟 - ca, 𑌠 - chha, 𑌡 - ḍa, 𑌢 - ḍha, 𑌣 - na, 𑌤 - ca, 𑌥 - chha, 𑌦 - ḍa, 𑌧 - ḍha, 𑌨 - pa, 𑌩 - pha, 𑌪 - ma, 𑌫 - mah, 𑌬 - gha, 𑌭 - ghā, 𑌮 - cha, 𑌯 - chha, 𑌰 - ja, 𑌱 - jha, 𑌲 - ña, 𑌳 - ca, 𑌴 - chha, 𑌵 - ḍa, 𑌶 - ḍha, 𑌷 - na, 𑌸 - ca, 𑌹 - chha, 𑌺 - ḍa, 𑌻 - ḍha, 𑌼 - pa, 𑌽 - pha, 𑌾 - ma, 𑌿 - mah.

(Continued)

		ṅ	kh	ṅ	ṅh	n	ch	chh	j	jh	ñ	c	ch	ḍ	ḍh	n	c	ch	ḍ	ḍh	n	p	ph
ā	𑌗	𑌘	𑌙	𑌚	𑌛	𑌜	𑌝	𑌞	𑌟	𑌠	𑌡	𑌢	𑌣	𑌤	𑌥	𑌦	𑌧	𑌨	𑌩	𑌪	𑌫	𑌬	𑌭
ī	𑌮	𑌯	𑌰	𑌱	𑌲	𑌳	𑌴	𑌵	𑌶	𑌷	𑌸	𑌹	𑌺	𑌻	𑌼	𑌽	𑌾	𑌿	𑍀	𑍁	𑍂	𑍃	𑍄
u	𑌩	𑌪	𑌫	𑌬	𑌭	𑌮	𑌯	𑌰	𑌱	𑌲	𑌳	𑌴	𑌵	𑌶	𑌷	𑌸	𑌹	𑌺	𑌻	𑌼	𑌽	𑌾	𑌿
ū																							
e	𑌱	𑌲	𑌳	𑌴	𑌵	𑌶	𑌷	𑌸	𑌹	𑌺	𑌻	𑌼	𑌽	𑌾	𑌿	𑍀	𑍁	𑍂	𑍃	𑍄	𑍅	𑍆	𑍇
ai		𑌳	𑌴	𑌵	𑌶	𑌷	𑌸	𑌹	𑌺	𑌻	𑌼	𑌽	𑌾	𑌿	𑍀	𑍁	𑍂	𑍃	𑍄	𑍅	𑍆	𑍇	𑍈
o		𑌹	𑌺	𑌻	𑌼	𑌽	𑌾	𑌿	𑍀	𑍁	𑍂	𑍃	𑍄	𑍅	𑍆	𑍇	𑍈	𑍉	𑍊	𑍋	𑍌	𑍍	𑍎
au																							

𑌀 - ka, 𑌁 - kha, 𑌂 - gha, 𑌃 - ghā, 𑌄 - ṅa, 𑌅 - ṅhā, 𑌆 - cha, 𑌇 - chha, 𑌈 - ja, 𑌉 - jha, 𑌊 - ña, 𑌋 - ca, 𑌌 - chha, 𑌍 - ḍa, 𑌎 - ḍha, 𑌏 - na, 𑌐 - ca, 𑌑 - chha, 𑌒 - ḍa, 𑌓 - ḍha, 𑌔 - pa, 𑌕 - pha, 𑌖 - ma, 𑌗 - mah, 𑌘 - gha, 𑌙 - ghā, 𑌚 - cha, 𑌛 - chha, 𑌜 - ja, 𑌝 - jha, 𑌞 - ña, 𑌟 - ca, 𑌠 - chha, 𑌡 - ḍa, 𑌢 - ḍha, 𑌣 - na, 𑌤 - ca, 𑌥 - chha, 𑌦 - ḍa, 𑌧 - ḍha, 𑌨 - pa, 𑌩 - pha, 𑌪 - ma, 𑌫 - mah, 𑌬 - gha, 𑌭 - ghā, 𑌮 - cha, 𑌯 - chha, 𑌰 - ja, 𑌱 - jha, 𑌲 - ña, 𑌳 - ca, 𑌴 - chha, 𑌵 - ḍa, 𑌶 - ḍha, 𑌷 - na, 𑌸 - ca, 𑌹 - chha, 𑌺 - ḍa, 𑌻 - ḍha, 𑌼 - pa, 𑌽 - pha, 𑌾 - ma, 𑌿 - mah.

[illegible]

ॐ - ki, ॐ - dya, ॐ - nya, ॐ - ki, ॐ - choka, ॐ - ki, ॐ - ndya, ॐ - nya, ॐ - doka, ॐ - saha ॐ - saha

(Continued)

[illegible][illegible]

Kasakudi Plates of Nandivarman About 750 A. D.

[illegible][illegible]

(Continued)

[illegible]

၂၆။ Kanda, ပြာ မိုး, ရွှေဘို mmuchyena, ခေါ် ၊ ရွှေဘို - jala - ကျေး - kula, ၂၇။ Raja, ကိစ္စ - kambhu, ၂၈။ Kanda, ၂၉။ သ -
 yak mah, ၃၀။ full crop. ၁၁၀၀၀, final ornament at the end of the sentence.

Later Malayalam (About 1030 A. D.)

[illegible][illegible]

(Continued)

[illegible]

३१४. shhat, २२ - nmantra, ९७-६३, ८१-nhi, ११-nna, ६३-tu, ३५-dya, ३५-mya; ११-nhi, ९९-dya,
 ८५-tya. ९९-n, ९३-nhi,

TIRUNATHAR-KUNRU INSCRIPTION

யுலபுதயு¹
வடலு
வடலு
பு
பு

Aimbatt-el-ana—
sanannōra
Sandhramandi A—
siriga^o niśidikai,

யுலபுத் திழை-
சனந்தேரற்ற
சந்திரமந்தி ஆ
சிரிகர் நிசிடிகை.

Translation

The *niśidikai* of Chandramandi Acharya,
who (died) observing fifty seven days' fast-
ing.

(¹) From an eye copy taken on the spot by me.

TRICHINOPOLY ROCK CAVE
INSCRIPTIONS

புதுநீ கயூதிகு: சஸி ச்ரீமஹேந்த்ரவிக்ரம:

அவநிமாதன: அவநிமாதன:

அகரண: அகரண:

சக்திவாச: சக்திவாச:

சுத்யசந்ந: சுத்யசந்ந:

சங்கோர்ணஜாதி: ||- சங்கோர்ணஜாதி: ||-(²)

(²) From eye copies taken on the spot by me. These are
strings of *brudas* of the Pallava king Mahēn dravarman.

PATTADAKAL KANNADA
INSCRIPTION

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

स्वस्ति श्री गिःमहेश्वर
ममीन् सर्वसिद्धि आ-
चार्य चतुरवे-
दि उपज्जर्तन-
ण दिने माहिदोर(१)

Translation

Hail! Chaitanya-Rājadī-
uṇṇa, the grandson of
Sītā nanda and (disciple) of
Sārvastādīhi Aṣṭāyā, con-
structed the southern portion.

EARLY PALAVA COPPER-PLATE INSCRIPTIONS

உகந்தகர்த்தாவினிடையிலிருந்து
 ஆக, பாஷ்ய சூத்திரம்
 உபநிஷத் சூத்திரம்

जिनं भगवता श्रीविजय पल्लकउ-
स्थानात् परमब्रह्मण्यस्य स्व-
बाहु [व*] लार्जितोर्जित क्षेत्र तपोनि-

(4) Taken from Dr. Fleet's paper on the Pattadakal inscriptions. Indian Antiquary, Vol. X. p. 170. He translates the passage thus — "Hail Chhattara-Bevadi-Ovajja of the Sarvasiddhi-Acharyas, who was acquainted with the secrets of the Sri-Silemuddas, made the Southern Country," I have differed from him in his reading by reading the name *Itivajja* as *Itivadi*. cf. the names Nbhannadi, Mahavadi, Perumandi, &c, also cf. di occurring in this word with the same in *madidra* in l. 5. I am sorry I have to differ from him in his translation of the inscription also

(²) Ind. Act. Vol V 50.

TAMIL OF THE EARLY PALLAVA
PERIOD (ABOUT 650 A.D.)

பகாபயிநபகாபநா
பகாபயிநபகாபநா

பகாபயிநபகாபநா
பகாபயிநபகாபநா

Translation

Pagappidugu, Luttānkura,
Sattunalla, Gupbhara (1.)

TAMIL OF THE REIGN OF NANDIVARMAN PALLAVAMALLA (760 A.D.)

பகாபயிநபகாபநா
பகாபயிநபகாபநா
பகாபயிநபகாபநா

கோபயிநபகாபநா
கோபயிநபகாபநா
கோபயிநபகாபநா

The royal order the year twenty-second (of the king's reign), Kuow ye! the inhabitants of the district of Mukadu
at the request of Bramabduvarajan and under the supervision of vishnuman, the old recipients of the village of Kodu-
kolli being removed

- (1) South Indian Inscriptions Vol II, pl. N. A number of epithet of the Pallava king Mahendravarmam
(2) S. I. I., Vol II, pl. XII. Kuram plates of Paramesvaravarmam
(3) S. I. I., Vol. II, pl. XIV. Kasaku plates of Nandivarman Pallavamalla.

GRANTHA OF THE REIGN OF PARAMESVARAVARMAN (ABOUT 650 A. D.)

புத்தபுராணம் தயாபயபுராணம் ----

குருபுராணம் தயாபயபுராணம் ----

ब्रह्मयममोमयागमयथाप्रस्था...

नृत्यहारजिह्वाननम् जातंयवरेक्षर...

GRANTHA OF THE TIME OF NANDIVARMAN PALLAVAMALLA (ABOUT 750 A. D.)

தெய்வபுராணம் தயாபயபுராணம் ----

தயாபயபுராணம் தயாபயபுராணம் ----

विशेषप्रबन्धः विशेषरंगामतारहा...

ववंशारपल्लवानांनिग्विल भवनवाम...

GRANTHA OF THE REIGN OF NANDIVIKRAMAVARMAN
(THE FIRST HALF OF THE 9TH CENTURY A. D.)

புத்தபுராணம் தயாபயபுராணம் ----

புத்தபுராணம் தயாபயபுராணம் ----

தயாபயபுராணம் தயாபயபுராணம் ----

सकलत्रययामि वन्दित सुरामुराधोश-

परमेश्वरप्रतिहारीकृतमहाबलिकुलो-

त्सव श्रीमावलिवाणरायर् (s)

புத்தபுராணம் தயாபயபுராணம் ----

புத்தபுராணம் தயாபயபுராணம் ----

தயாபயபுராணம் தயாபயபுராணம் ----

स्वस्तिश्रीः एतत् विश्वनृपश्रेणिमौलिमा-

लेपलाळितम् शासनं राजराजके-

सरिवर्मणः ।।।—

- (6) S. I. I. Vol. II, pl. XI. Kuram Plates of Paramesvaravarman
(7) S. I. I. Vol. II, pl. XI. Kasakudi plates of Nandivarman Pallavamalla
(8) S. I. I. Vol. III, pl. V. Tiruvallam Rock Inscription
(9) S. I. I. Vol. II, part I pl. 2. Tanjore Inscription of Rajarajadeva I

GRANTHA OF THE REIGN OF KULOTTUNGA CHOLADEVA I. (1070—1118 A. D.)

ஹ ஸ்ரீ: சூரேதோர நிஜேரபதிவயு: ¹⁰
 சிஃபிரேகலேகூ. ௭ பௌரேநி ஸ்ரீகூகூபிதே

स्मिन्श्रीः आमेतोगहिमाद्रैवतिवमुम-
 तो श्रीकुलुत्तंगचोळे निस्मिन्स्तन्महोम्नो...

GRANTHA OF THE TIME OF JATARAMAN SUNDARA PANDYADEVA
(ABOUT 1250 A. D.)

ஹரீ:௧௪ ஹஹ் ஸ்ரீ: யே நாஸோகரு ¹¹
 ஶநி யத? ஸாஃ ஸ்ரீர. ௭ பகூகர:சுருதி...

हरिः ओम् स्मिन्श्रीः—येनासौ करुणा-
 मनीयतद्गां श्रीरंग पद्माकरः कृत्वा...

GRANTHA OF THE TIME OF THE FIRST VIJAYANAGARA DYNASTY (1386. A. D.)

ஹ ஹஹ் ௧௦ ஶிராஃசூரதேவா யவகவாஜாய ¹²
 யோநிஸூரூபா யாஹ் நஹ் ஸூரபாநாய
 உஸோஜஸே ॥

शुभमस्तु ओकारांकुरदंष्ट्राय सकलाम्नाय-
 वोपिणे आद्यायास्तनमस्तस्मै वराहाय-
 महौजसे ॥

MODERN GRANTHA

ஸ்ரீ நிவாஸகி ஹா ஹாயகி ஹா ஹவதாநஸஃபதே ॥ ¹³

௮ க்ஷணாயகி யாபாத்ர. ஸ்ரீநிவாஸகி ஹாஹவதே ॥

श्रीनिवासमहाचार्य प्रातवेदान्तसंपदं ।
 लक्ष्मणार्य दयापात्रं श्रीनिवासरंमजे ॥

(10) Ep. Ind. Vol. V, pl. facing p. 104. Tiruvengādu Inscription

(11) Do Vol. III, pl. facing p. 14. Śrirangam Inscription.

(13) Vedānta-dēśika Vaibhava-prakāśika.

CHOLA INSCRIPTIONS

A. GUHANATHASVAMIN TEMPLE INSCRIPTION OF PARAKESARIVARMAN. KANYAKUMARI

This inscription is engraved on a stone built into the dark circuit surrounding the innermost shrine of the Guhanāthasvamin temple at Kanyakumari. The character in which the record is written is Vatteluttu and the language, Tamil. The Vatteluttu employed herein is somewhat more archaic than those in the inscriptions of Rājāraja &c and consequently, the **Parakesari** of this document might likely be **Parāntakachōla I**. The inscription is not complete.

Text ⁽¹⁾

1. ஸ்ரீஸ்ரீ || *
2. கோப்பரகேச-
3. ரிபம்மற(க்)ரு
4. பாண்டு நடுக மு-
5. ப்பத்தொன்-
6. மாவது [அ]த்த...

Translation

Be it well ! (In) the 39, thirty-ninth year of (the reign of) the king, Parakesarivarmān.. ..

B. SUCHINDRAM INSCRIPTION OF PARAKĒSARIVARMAN

The following inscription is engraved on a natural rock in the *prākūra* of the Sthāmunāthasvamin temple at Suchindram. The alphabet of the inscription is Vatteluttu and the language, Tamil. It appears to belong to the reign of **Parāntakachōla I**, the first Chōla king who extended his conquests as far south as Kanyakumari. It records the gift of 50 sheep for maintaining a perpetual lamp before the God of the temple at Suchindram. This inscription has been published by Dr. Hultzsch in Vol. V., pp. 42—3, of the *Epigraphia Indica*.

Text ⁽²⁾

1. ஸ்ரீஸ்ரீ || *] கோப்பரகேசரிவன்ம-
2. ந்(க்)ரு பாண்டு முப்பத்துநாலு இ-
3. வ்வாண்டு நாஞ்சிறாட்டு திருச்-
4. சிவீந்திரத்து மாதேவர்க்கு தெ-
5. ன்நாட்டு தலைக்குளத்து அரையன்-
6. சவிந்தன் சந்திராதித்தம[லு] -
7. ம் நியதி உழக்கு நெய் முட்டா-
8. மல் எரிவதாக வைச்ச திருநெர-
9. ந்தா விளக்கு ஒன்றிலுக்கு வைச்ச[ச*]
10. சாவா முவா பேர்ஆடு அம்பது || * இவை
11. ஐம்பதும் பர[ன]ட ஸ்ரீஸ்ரீயார்க்கு

(1) From inked impressions.

(2) From inked impressions.

C. DARSANANKOPPU INSCRIPTION OF RAJARAJA I.

The subject of the inscription is engraved on the south base of the Rāghavēśvarasvāmī temple at Darsanankōppu, a village about 3 miles from Bhūtappāṇṇi, the head quarters of the Tōvālai talūka in the Padmanabhapuram Division. The alphabet of the inscription is Vaṭṭeluttu and the language, Tamil. The record is not in good preservation. It belongs to the **8th year** of the reign of **Rājakesarivarman Rājārāja I.** who “destroyed the vessels at Kāṇḍalūr.” It seems to record the appointment of a person to the accountantship of the temple and of the village and the settlement of his remuneration by the *karanattir*. The name of the village, as given in the inscription, is Tiruvaran̄kōlpu the temple is referred to as the “big temple of Śi Mūlsthānattu—Alvār.”

Text ⁽¹⁾

1. ஸ்ரீ ஸ்ரீ || : கார்த்திகைச் சாலை கலமறுத்த கோவிராய கேசரிவ-
2. னமர்க்கு பாண்டு [அ விது] இவ்வாண்டு நாஞ்சிநாட்டுத் தேவதானம் | தி-
3. ருவரன்கோளப்பில் ஸ்ரீ முலஸ்தானத்தாள்வார்க்கும் பெரியதளிக்கு
4. [இன்று] கணத் தோமவிரோதமாக குறைவறக்கூடி இருந்து செ ..
5. . . ம . தனக்கு [த]நிச்சணக்குந் சவைக்கணக்கும் இவனுக்கு விருத, . . ப்பும.
6. முன்றும் திட்டை-
7.

Translation

Be it well ! The 8th year of the king Rājakesarivarman, who destroyed the vessels at Kāṇḍalūr (was current), in this year, we the whole lot of the *karanattars*, having met this day without any difference (among us), made arrangement for.to the large temple and the Mūlsthānattu-Alvār at Tiruvaran̄kōlpu, a *devaḷāna* (village) in the Nāṇjīnāḷu ...for the accountantship of the temple and of the *subha* for his maintenance.....

D. SUCHINDRAM INSCRIPTION OF RAJARAJAKESARIVARMAN

This inscription is engraved on a rock in the Śiva temple at Suchindram, in S. Travancore. It has been edited by Dr. Hultzsch in the *Epigraphia Indica*, Vol. V, pp. 43. The alphabet of the record is Vaṭṭeluttu and the language Tamil. It records the gift of 50 sheep for the up-keep of a perpetual lamp to be burnt day and night in the presence of the deity at Suchindram,

Text ⁽²⁾

1. ஸ்ரீ ஸ்ரீ || *] கோ இராசஇராசகேசரிவன்-
2. மர்க்கு பாண்டு பத்தாமபாண்டு துடங்-
3. கின கற்கடக ரூ[யி*]ந்நாஞ்சிநாட்டு
4. ஸ்ரீ ஸ்ரீ தேயம் திருச்சி[வி]ந்திரத்து
5. உறாநேவாக்கு [ர]மு நாட்டு மழவ-
6. னையன் [செ]ன்னிகண்டன் [கிச]த[ம், உழ-
7. க்கு நெய் சந்திராதிததவல் இர-
8. வும் பகலும் [மு*]ட்டாமல் எரிவதாக [வை]-
9. ச்ச திருநந்தாவிளக்கு ஒன்று || *] இதுக்கு

(1) From inked impressions.

(2) From inked impressions.

SOME CHOLA INSCRIPTIONS

10. வைச்ச ச[ர]வா முவாபபேராடு அ[ஞ]ம்பது ||
11. இவை புல பாடையலெயார் வசம் காட்டி-
12. கருத்தென | புல பாடையவைபாரும்
13. வம்பெருமான வெட்டிப் குடி படைத்தரு|
14. பன் க[?]யான் துறையாகி காட்டி-
15. க்ருத்தென ||

E DARSANANKOPPU INSCRIPTION OF RAJARAJA I.

This inscription is engraved on the south base of the central shrine of the Rāghavēśvara temple at Darsanankōppu. The preservation of the record is not very good. The alphabet employed is Vatteluttu and the language Tamil. The inscription records the gift of a perpetual lamp by the members of the *śubha*, on behalf of one Pullanārayana.

Text ⁽¹⁾

1. ஸுப[?] || காதலார் ச[?] கலமறுத்த கோவிசாஜகேசரிவன்மர்க்கு
2. பாண்டி பத்தாவது || ந[?] ந[?] தேவதானம் திருவான்கோள்ப்பில்
3. ஸுப[?] தா[?] ந[?] தேவர்க்கு நேரிபன்[?] வேந்த வேனார் [சு]கா...தாட-
4. ன் புலநாராயணசோததி ஸவைபார் வைச்ச நோந்-
5. தாவினக்கு || ஒன்றுக்குத் தென்

(The rest of the inscription is illegible).

Translation

'Full Prosperity' The year tenth of (the reign of) the king **Rājarājakesarivarman**, who destroyed the ships at Kāndaḷūr (was current). To the god of the Mūlasthanam at Tiruvāṅkōlpu, a *devadāna* village in the Nāṇṇadu, Neriyāṇ Mūvendaivelar...Sikā ... darāmaṇ.....the members of the *śubha* set up a perpetual lamp in the name of Pullanārayana. For this one.....

F. GUHANATHASVAMIN TEMPLE INSCRIPTION OF RAJENDRACHOLADEVA I.

The following inscription is engraved on the south base of the central shrine of the Guhanathasvamin temple at Kanyākumāri. The end of the inscription is lost. The language and alphabet of the record are Tamil. It is dated the **twenty-eighth year** of the king **Parakesarivarman Rājendracholadeva**, who took the "Eastern country and the Ganges and Kādāram," and records that a perpetual lamp was set up by a private person.

Text ⁽²⁾

1. ஸுப[?] || ஸுப[?] ச[?] முக[?] கெயுந கடாமுங்கொண்டருளின கோப-
பரகேசரி பன்மராய உடெட-
2. பார் ஸ[?] ராஜேந்திரசோழதேவர்க்கு யாண்டு இருபத்தேட்டாவது ராஜராஜப்பாண்டி
நாட்டு உத்தம சோழவளநாட்டுப் புறத்தாயநாட்டு-

(1) From inked impressions.

(2) From inked impressions.

3 க்குமரி இராஜாஜ சுப்பராமுடையார்க்கு [மு]ள்ளிநாட்டு மதின்க்குறிச்சி இருக்கும
வெள்ளாண் அப்பிபொன்னு-

4 ஸ்ரீமேன் என் தமசி பப்பிநாராயணனுக்குவெச்ச விளக்கு ஒன்று இவ்வி [எ*]-
க்குக்கு வெச்ச சாவா ரவா போடு இரு-

5 படுத்தஞ்சு ததம் அட்டுவதானை கழிக-
குடி இருக்குர் வெள்ளா[எ*]ன்

6 மெருதசோ[லை]மேன் இவனு-

7 ராத . . .

G. GUHANATHASVAMIN TEMPLE INSCRIPTIONS OF RAJENDRACHOLADEVA I.

This record is also found in the Guhanāthasvāmin temple and is engraved on the west base of the central shrine. Its language and alphabet are Tamil. It is dated the **twenty-eighth** year of the reign of the king **Rajendracholadeva I**, and also records the gift of a perpetual lamp.

Text ⁽¹⁾

1 ஸ்ரீமேன் ||*|| ஸ்ரீமேன் ராமுங்குங்கெயுங்கடா முங்கு கொண்டருளின கோப்பர-
சேசரி பன்மரா(ர)யின உடையார் ஸ்ரீ இராஜேந்திர-

2 சோழ தேவற்கு யாண்டு 28 ஆவது இராஜ ராஜப் பாண்டி நாட்டு உத்தம சோழ
வளநாட்டிப் புறத்தாயநாட்டு

3 குமரி ராஜ ராஜ ராமுடையார்க்கு இசைதேவரடியான் கண்டன் சோலை வைத்த
கிருதுதொவிளக்கு ஒன்று

4 இதனுக்கு வைத்த சாவா ரவாபபோடு இருபத்தஞ்சு கொண்டு நித்தம் ஆழக்கு
நெய் சந்திராத்த வல் முட்டாமல் அட்டுவ-

5 தாக கொண்டான் பூதன்

6 கனாவதி இவனுக்குபு-

7 லை விபாழன் சடைய-

8 வ்

H. I. J. GUHANATHASVAMIN TEMPLE INSCRIPTIONS OF RAJENDRACHOLADEVA I.

Like the two foregoing inscriptions, those edited below are also found on the south and west bases of the central shrine of the Guhanāthasvāmin temple at Kanyakumari. They are written in the Tamil alphabet and in the Tamil language and record the gifts of perpetual lamps made by private persons. They belong to the **29th, 30th and 31st** years of the king **Parakesarivarman Rajendracholadeva I**, who took the Eastern country, Ganges and Kāṭṭāram.

H

Text ⁽²⁾

1. ஸ்ரீமேன் ||*|| ஸ்ரீமேன் ராமுங்குங்கெயுங்கடா முங்கு கொண்டருளின கோப்பரசேசரி
வடநாளை உடையார்

2. ஸ்ரீ ராஜேந்திரசோழ தேவற்கு யாண்டு இருபத்தொன்பதாவது இராஜ ராஜப் பாண்டி நாட்டு
உத்தம சோழவளநாட்டு-

(1) From inked impressions

(2) From inked impressions

3. ப்புறத்தாய நாட்டு க்ருமரி இராஜராஜ ஸ்ரீமதெயர்க்கு க நங்குளவ நாட்டு கவி-
கால சோழநல்லூர் இருக்கும் வெள்ளான்
4. தயப்பொமட்டனான சிவஜ்ஞானபடாரன் [திங்கள்] திருது நாவளக்கு ஒன்றுக்கு-
வெத்த சாவா ஸ்வாவொடு உயந் இருபத்தனும் [ஓ]-
5. ட்டி கொண்டுநீராதித்தவல் முட்டாமல் சித்தம் ஆழாக்குறெய் அட்டுவதாக கொண்-
டான் நாளுநாட்டு மணற்குடி இருக்கும் இடெ-
6. யன் ஸ்ரீமன் இலுப்பெ இவனுக்குப்புணை இவ்வுர் இருக்கும்
7. இடெ யன் அரங்கன் பலதேவன்

I

Text (1)

1. ஸ்ரீமதின ||*|| ஸ்ரீமதினேசுமங்கங்கெயுக்கடாழங் கொண்டருளின கோப்பாகேசரி-
வநாந உடெயார் ஸ்ரீ ராஜே-
2. ஸோழமேவர்க்கு யாண்டு [௩௦] ஆவது இராஜராஜப் பாண்டிநாட்டு உத்தம] சோழ-
வனநாட்டுப்புறத்தாய நாட்டுக்ருமரி இராஜரா-
3. ஸ்ரீமதினேசுமங்கெயுக்கடாழங் கொண்டருளின கோப்பாகேசரி
. வெத்தகிருநுந்தா

J

Text (2)

1. ஸ்ரீமதின ||*|| ஸ்ரீமதினேசுமங்கங்கெயுக்கடாழங் கொண்டருளின கோப்பாகேசரி-
சரிவன்மாயின உடையார் ஸ்ரீ இராஜேந்திர சோழமேவற்கு யாண்டு [௩௦] ஆவது ||*||
2. பாண்டிநாட்டு உத்தம சோழ வனநாட்டு புறத்தாயநாட்டுக்ருமரி இராஜ-
ராஜ ஸ்ரீமன் உடையார்க்கு இராஜராஜப் பாண்டிநாட்டு வையகையக்கரை மண[உ]ள்
வெள்ளான்-
3.ன் மணற்க்காடன் ஆன நெவுநிலைத்தன்மசேட்டி வெத்த திருதுந்தாவினக்கு ஒன்று-
க்கு வெத்த சாவா ஸ்வாவொடு ஐயம்பது ||*|| இவ்வாடு ஐயம்பதுங்கண்டு கொண்டு இத்-
தேவர் நா-
4. திரமாநிக்கத்தின் கிழ உழக்கினால் நசுதி உழக்கு நெய் சநதிராதித்தவல்
முட்டாமல் அட்டுவதானான் ப[டை]த்தலைவன் அவையன் காலி[தி] ||*|| இவனுக்கு புணைஇ-
5. பட்டிகுடி இடையன் அரங்கன் மாரியன் ||

K AND L. GUHANATHASVAMIN TEMPLE INSCRIPTIONS OF
RAJAKESARIVARMA RAJADHIRAJA.

Of the two inscriptions edited below, the first is engraved on the west base of the central shrine of the Guhanāthasvamin temple at Kanyākumārī. It is a fragment containing only the historical introduction; the rest of the record is lost. It is written in the Tamil language and alphabet. In addition to the number of military achievements of the king Rājādhirāja recorded in other inscriptions, the present one adds the fact that he defeated the king of the Kupaka country.

(1) From inked impressions.

(2) From inked impressions.

The second inscription is engraved on the north base of the same shrine, the first portion of the record is built in, the date portion of the inscription is thus lost. It seems that the inscription proceeds to mention something about the water-shed that is said to have been established by Ayyanambal, alias Mangalakkālmān, for, it mentions the Nāipattēmayira-ppanmāhesvarar, the temple of Vēdiya Śista, etc., (see Tr. Ar, series, p, 168). In the inscription published by me on page 168 of this series, I have misread the name of the king as Rājakesarivarman Rājārāja, and identified him wrongly with Rājārāja II. In the light of the facts contained in other inscriptions, I now see that the king is Rājakesarivarman Rājādhirāja, and not Rājārāja II.

K

Text ⁽¹⁾

- 1 வுபுஷிசு || ௧ || திங்களேர் . . . வளர்க்கதிரக்கடவுள தொல்குலம் விளங்கத் தோன்-
நிமலகப வடதிசெ . . .
- 2 செெடுமுதி[சை]த்திசெதொறுஞ் செங்கோலோச்சி யிசெசெழுதென்னவன்
பாபுபணன் பொன்முடி ஆபுபருமதி . . .
- 3 செனா டொதுக்கி கூபகத்தெரெசெ சேவகந்துலைத்து வேலைகெ[ழு] காந்தளநர்ச்சலை
கலமுததருளி துதிசெ . . .
- 4 க்தென்றிசெயிலங்கெயுங் குணதிசெமவேறாடுதெயுங் குடதிசெ கடாரமும் தண்-
டாழகொண்ட . . .

L

Text ⁽²⁾

- 1 ல்குலம் விளங்கத் தோன்றி மல்கிய வடதிசெக்கங் கையுந தென்றி-
செ இலங்கெயுங் குடதிசெ மவேறா தயுகுண
- 2 குடுடுநிழறித திசெதொறுஞ் செங்கோலோச்சி இசெசெழு-
தென்னவன் ம[ர] பபணன் பொன்முடியாபுப் பருமதிப பசுக்கலை போரு(ந)ததநிசை-
- 3 லமுதத்தருளி துதிசெழு ஜெயங்கொண்ட சோழன் உயர்ந்தபெரும்-
புகட கோவிராஜகேசரி பசுரான உடுடெயார் னாஜாஜாஜாஜாஜே வற்குயா-
- 4 மரி ராஜராஜன் சாயின் சாலாபாகம் நாபிநாட்டு மணற்குடி
ஊரோங்கெத்தீட்டு நாற்பத்தெண்ணாயிரப்பநூயே-
- 5 கொண்ட பரிசாவது குமரி ராஜராஜ ஈழமுடுடெயார் கோயிலின்
தென் கீழ் புல இருக்கும சாஸ்தா வேதி[ய]ச்சாத்தன் கோயிலின் தென்பக்கத்து எடு . . .

**M. GUHANATHASVAMIN TEMPLE INSCRIPTION OF PARAKESVARIVARMAN
RAJENDRADEVA**

This inscription is engraved on the south base of the central shrine of the Guhanathesvamin temple at Kanyakumari. It is, like all other inscriptions of this temple, written in the Tamil language and alphabet, and is dated the fifth year of the reign of the king **Parakesarivarman Rājendradeva** and records that a woman set up a perpetual lamp, for which she made a gift of twenty-five sheep.

(1) From inked impressions.

(2) From inked impressions.

Text ⁽¹⁾

- 1 ஸ்ரீ ஸ்ரீ || இரட்டபாடி ஏழரை இலக்கமுக்கொண்டு போற்றங்கரை கொப்பதது
ஆற்றவமல்லனை அருக வித்து யானையுங் குதிரையும் பெண்டிர் பண்டாழுங்
- 2 கைக்கொண்டு விஜயாபிஷேகம் செய்து வீரவிஜயாஸனத்து விற்திருந்த-
ளின கோப்பர கேசரிபன்மரான உடையார் ஸ்ரீ ராஜேந்திர தேவர்க்கு யாண்டு ஐஞ்-
- 3 சா[வ]து[ராஜ]பாஜப் பாண்டி[நாடு] உத்தம சோழவ[ழ] நாட்டுப்புறந்தாய-
நாட்டு கழிக்குடி ராஜராஜ ருபரமு . . .
- 4 தானம் வீரநிலை வெள்ளாநான அப்பி அத்தனை சாத[தி] இவன் தாய் செங்கல்
வைத்த திருநந்தாவினக்கு ஒன்றுக்கு வைத்த . . .
- 5 பண்டாபத்து முதலாக்கும் நாழி பவித்திரமாபிக்கத்[த] . . .
கொணர்ந் ன் குணவன்
- 6 பண்டாபத்து போடு இருபத்தைஞ்சு இவ்வாடு இரு கைக்கெ[த]
- 7 ன் அறகத்தா
- 7 டக்கடவனான பட்டன் குணவனென் இரு ரும் [அ] டன்வீ
- 8 மனும் பட்டன் குறுங்குடியும் இவ்வனைவோம் . . .

N. AGASTISVARAM TEMPLE INSCRIPTION OF
KULOTTUNGACHOLADEVA I.

This is engraved on the north wall of the *ardulhu-mavalu* of the central shrine of the Siva Temple at Agastisvaram, its language and alphabet are Tamil. The inscription is not well preserved and consequently illegible here and there. It is dated the **thirty-eighth** year of the reign of the king **Kulottungacholadeva**. That part of the village where the temple stands is said to have gone by the name of Kumārīmaṅgalam. It records, as in another inscription published below, the gift of some pans of salt, for the merit of the king by some of the subordinates.

Text ⁽²⁾

- 1 ஸ்ரீ சக்தாவத்திகள் ஸ்ரீ
- 2 குலோத்துங்க சோழதேவ-
- 3 மகுபாண்டு மப்பத்தெட்டாவது
- 4 ராஜராஜப் பாண்டிநாட்டுப் உ-
- 5 ததம சோழவளநாட்டுப் புற-
- 6 ததாபநாட்டு குமரிமங்கலத்து-
- 7 த்நிரு அகத்தீயமுடைய மாந்த-
- 8 வற்கு குலோத்துங்க சோழதேவ-
- 9 ர் நிருமேனி கலியாண திருமே-
- 10 னியா[வ]. [வேணுமென்று]
- 11
- 12 இம்மண்டலத்து
- 13 உப்பளங்க விரயான
- 14

(1) From inked impressions.

(2) From inked impressions

- 15 இம்மண்டலத்து உபபர -
 16 நகரத்து கருது
 17—19. (Damaged)

O. CHOLAPURAM INSCRIPTION OF KULOTTUNGACHOLA I.

The subjoined inscription is engraved on the north, west and south walls of the first *prākāra*, Chōlāsvara temple at Chōlapuram, a suburb of Nāgarkōyil. It is dated the 30th year of the reign of the King **Rajakesarivarman Kulottungacholadeva I**. It records that when the king was staying at Kāñchipuram, he made a grant of the village of **Andāykkudi** under the name of Rājendrasōlanallūr, to the temple of Rājendrachōlāsvaram erected by one Araiyan Madhurāntakan *śrī* Kulottungasōla-Keralatājan of Mūlaiyūr, one of his officers. The place where the temple at present stands was, in olden times, included in the city of Kōttāru, otherwise known by the name of Mummuśisōlanallūr, it was situated in the Nānjinaḍu, a sub-division of Uttamaśōlavaḷa-nāḍu in the Rājara-Panḍinaḍu. This inscription is edited by Dr. Hultzsch in the *South-Indian Inscriptions* Vol. III. pp. 159-163. The last 5 or 6 lines containing the description of the boundaries, being very badly damaged, are omitted in the transcript given below.

Text. ⁽¹⁾

1. ஸ்ரீமதுரின் ஸ்ரீ புகழ் குழந்த புனரி அகழ்குழந்த புனியிற்பொன் னேமி யளவுந்தன்
 னேமி நடப்ப விளங்கு ஜயமகலா இவங்கோப்பருவத்துச் சக்காகோப த்து விக்கிரமந-
 தொழிலாற் புதுமணம் புனார்த்து மதுவரை (2) யீட்டம்வயிராகாதது வாரி அயில்மு[னை]க்-
 குந்தாவவரைத் தந்தளமிரி (3) நிறுத்தி வடதிசை வாகை முடித்-
 தென்றிதைத் தேமருகமலப்பூமகள் பத்துமையும் (4) பொன்னியாடை நன்னிலப்பாவை
 தனிமைபுந் தவிரு (5) வந்து புனிதத்திருமணிமகுடம் (6) உரிமையிற் முடித்தனடியிரண்டந-
 தமுடியாகத் தொந்தல வேந்தர் சூட முன்னை மனுவாறுபெருகக் கலியாறு வறுப்பச்-
 செங்கோல் திசைதொறுஞ்செல்ல வெண்குடை இருநிலைவளாகம் வெண்கணுந்தனா (7)
 திருநிலை (8) வெண்ணிலாத்திகழ ஒருதனி மேருவிற் புவி வினையாட வர்கடறழ்பாரந்தா-
 துப்பூபர் திசை விடுதந்த கலஞ்சொரி களிறு முனை (9) லங்கிய தென்-
 னவன் கருந்தலை பருந்தலைத்திடத் தன் பொன்னகர் புறத்திடைக்கடப்ப இன்னாள் பிற்குலப்-
 பிறைபோல் நிற்பிழைபோ மெனுஞ்சொல்லெதிர் கோடிற்றல்லது தன்னகை வில்லெதிர்
 கொடா வேள்புலத்தாசு அளத்தியிலிட களிற்றளத்தீட்டமும் (9) பட்டமெம் பரியும் விட்ட
 தன் மானமுங்கூறின விரமுங்கடப்ப ஏறின மலைகளுமுதுகு நெளிப்ப இழிந்த நதிகளுஞ்-
 சூழன்றுடைந்தோ - (10)

(1) From inked impressions.

(2) Read மதுவரை.

(3) There is a break in the original here - the following passage is therefore omitted வாளுறை கழித்து
 சோலாவலி காட்டி போர்ப்பா டாசுதி சீர்திற்பை.

(4) Read பொதுமை.

(5) Read தவிர்.

(6) Read புனிதத்திரு.

(7) Read எங்கணு.

(8) Read முறைந்நப் விலங்கிய.

(9) Read களிற்றின தீட்டமும்.

(10) Read சுழன்று.

2. ட விழுநத கடலகமுந் தலைவிரிதலமரக் குடதிசைதன்னாளுநத தாலுந்தானையும் பவ-
னாட்ட பலபல முதுகும் பயத்தெதிர் மாறிய உயப்பெருந்திருவுப் பழியுகரு குடுதத
புகழுஞ்செலவியும் (11) வானாரொண்கண் மடநதையர்ப்பழம் மனாது குடுதத வெங்கரி
நிரையுங் கங்கமண்டலமுங் கொங்கண தேசமுட பாணி யிரண்டும் ஒரு விசைக் கைகொண்-
டெண்டிய புகளொடு (12) பாண்டிமண்டலமுங் கொள்ளத்திருவுள்ளத்தடைத்து வெள்ளவரு
பரிததாங்கமும் பொருகரிக்கலங் [சு] கருந தந்திரவாரியுமுடைததாய் வநது வடகடல் தென்-
டல படர்வதுபோலத் தன் பெருஞ்சேனை ஏவிப் பஞ்சவரைவர் பொருத மொப்களத்தஞ்சி
மெருநெரித்தோடி அரணைன்புகக காடநததுடைத்து நாட்டடிபடுதது மற்பவர் தம்மை
வனசார் நிரியும் பொச்சை வெஞ்சர மேறிக் கொற்றவிஜயஸ்தம்பம் அததிசை (13)
தொடும் நிறுத்த முத்தின் சிலாபழம் முத்தமிட்பதியினும் ம (14) படும
மைப்பச்சைய்யபுடி கன்னியுங் கைக்கொண்டருளித்தென்னாட்டலை (15) காட்டியு) கடல
மலை ந டுன (16) மாவேறெல்லார் தனி விசமபேற;மாவேறிய தன் வருதினித் (17) தலைவரைக்
குடகலர் குலையக் கோட்டாறுட்டப நெறிதொறு நிலைகரிட்டருளித் திறல்கொளாமுந்
தி நுபுயகதலங்கனும் (18) போல வீரமுந்தியாகமும் விளங்கப் பார்தொழச் சிவனிடத்து-
3. மையெனத தியாநவல்லி அவனிமுழுதுடையாநிருப்ப அவனுடன் கங்கை வீற்றிருந்தென
மங்கையர் திலதம ஏழிசைவல்லபி ஏழல்குடையான் வாழிய மலர்ந்தினிதிருப்ப ஊழியும் அவ-
னிபுழுதுடையானோடும் வீரஸூஹாஸனத்து வீற்றிருந்தருளின கோவிராஜகேசரி பநு-
ரான சக்கரவர்த்திகள் ஸ்ரீ குலோத்துங்க சோழதேவர் காஞ்சிபுரத்துக் கோயிலினுள்ளால்
அட்டத்து வேள்மேலை மண்டபம் ராஜேந்திர சோழனில் சொட்டையில் எழுந்தருளியிருந்து
ராஜராஜப் பாண்டிநாட்டு உத்தம சோழவனநாட்டு நாஞ்சினாட்டுக் கோட்டாறான மும்முடி
சோழநல்லூரில் சோழமண்டலத்து மண்ணிநாட்டு முழையுருடையான் அரையன் மதுராந்-
தகனான குலோத்துங்க சோழக்கேரள ராஜன் எடுப்பித்த இராசேந்திர சோழராஜர
மடைய சூறாஜேவர்க்கு இந்நாட்டு ஆந்தாய்க்குடிக்கு காணிக்கடன் காச எழுபத்தொன்ப
துகரும் நெல்லு முன்னுற்றிருபத்து நாற்கலத்துகரும் இராஜேந்திர சோழதேவற்கு ஏறின
வாண்டு ஏழாவது செலவின்படி இறைகட்டின மாடை நாற்பத்தஞ்சரையே மும்மாவரையும்
பாண்டு கய்தாவது முதல் இத்தேவற்கு வேண்டு நிவந்தங்களுக்கு இறுப்பதாக இவ்வூ-
ட்டி முல் பியர் (19) தவிரநது இராஜேந்திரசோழநல்லூரென்னும் பியரால் (16) ஊர்க்கழஞ்சு கும
பகச்சாணமு மீன்பாட்டமு[ம்*] தறியிறை தட்டார் பாட்டமுமாடைக்கலி தெவதெங்-
காலளவு கூலியும் உள்ளிட்ட பாட்டங்களும் அந்தராயமும் சில குடிமையும் உட்பட பாண்டு
புப்பதாவது முதல் தேவதான இறையிலியாக வரியிலிடத்திருவாய்மொழிந் தருளினாரென்று
திருமந்திரவோலை கோளாந்தகப்பல்லவரயன் எழுத்தினால் புகுந்த திருவாய்க் கேழ்விப்படி
(17) புரவரிதிணைக்கள நாயகம் அருமொழிதேவ வளநாட்டு நாகன் குடையான் பஞ்சநெதி
திருக்கண்ணபுரமுடையானும் முல்லூர் கிழவன் வேளான் குமாண குவலையசனார்

- (11) Read புகழின்
(12) Read புகழொடு.
(13) Read எத்திசை.
(14) Read பொதியினும் மதசுவெங்கரி.
(15) Read தென்னாட்டெல்லை.
(16) Read குடமலை நாட்டுள்ள.
(17) Read வருதினி .
(18) Read தலங்கனும்.
(19) Read பெயர்.

மூலேயாக வேளானும் அவரிட்கொக்கலத்து : புகுவட்டி இராசசுந்தரவளநாட்டு அம்பர்
 நாட்டு அண்டக்குடையார் ந[ர*]யயனன் திருச்சிறமபல முடையானும் குடி அருடை-
 யாக அனையன் குடிதாநியான இராஜந[ர*]யயன ருலேந்தவேளானும் இருந்து யாண்டு
 வது நாள் தூற்றெண்பதினால தேவதானஇடையிலியாக வளியிலிட்டது [||*]
 இவ்வாள் கொன் இராசரான் ஆன கொலேத்துங்கசொழ நாடுசுநாடுடையா[ன*] இவ்வார்க-
 குச்சுமைந்து பெருநானகெல்லை அறைநிலை செப்த அறைநிலைபபடி இதற்கு பெயராகெல்லை
 அடியிய பாண்டி புத்ததுக்கு-
 5. பதேபான வழிக்கு சிறமகும

ABSTRACT OF CONTENTS

While the king Rājāsarivarman Kulōttuṅgachōlādēva was staying in his place at Kāñchī-
 puram, he granted the village of Andāykkudi under the new name of Rājendrasōlanaiūr to the
 Mahadeva of the temple of Rājendrasōla-isvaram, which Arayan Madurantakan, *alias* Kulōttunga-
 sola-keralarajan, of Muḥiyūr in the Maṇṇādu, a division of Solamāṇḍalam, had built at Kōṭṭār
 otherwise known as Mummudiśōlanallūr, in Nanjinaṇḍu, a subdivision of the Uttamaśōla-valanāḍu,
 in Rājārāja-Paṇḍinatu. This grant was to be entered in the Revenue Registers as a tax-free
avarāṇṇam village from the 20th year of the reign of the king. It was accordingly entered in the
 Revenue Registers on the 180 day of the year of the king's reign in the presence of a
 number of high officials.

P. CHŌLAPURAM INSCRIPTION OF KULŌTTUNGACHŌLA I.

This is also found in the Chōlesvara temple and is engraved on the south base of it. It is
 dated the **39th year** of the reign of **Kulottungacholadeva** and records that a person named
 Chōla-vichchādara-pallavaraiyar set up a perpetual lamp to be burnt in the presence of the
 god, Rājendrachōlesvara. Adverting to this temple Dr. Caldwell writes, "Rājendrachōla's name
 is identified with that of Śiva in an inscription at Kōttār, in South Travancore. The temple is
 said to have been 'erected by Kulōttuṅgachōla, in Kōttār, the good town, of the triple-crowned
 Chōla, to the great divinity Rājendrachōlēsvara, that is, either to Rājendrachōla considered as identi-
 fied with Śiva, or rather probably to Śiva, as worshipped by Rājendrachōla.'" (1) From the inscrip-
 tion () published above it is patent that Kulōttuṅgachōla was not the builder of the temple, but
 an individual named Madburāntaka *alias* Kulōttuṅgachōla-Keralarajan. Dr. Caldwell is again
 wrong in supposing Rājendrachōla as identified with Śiva, for, we know of no such cases either
 from inscription or from personal experience in which a man is identified with one of the Hindu
 Trinity, besides these the learned Doctor makes several statements, such as that Rāmānuja is
 mentioned by name in the Śaṭakōpar-antādi etc. For aught I know, Kambar, the author of that
antādi never mentions Rāmānuja at all in that work of his. It would take a lot of space to point
 out a large number of inaccuracies that have crept into Caldwell's work referred to above nor is
 this the place to do so.

1. பூவுழிஞ் [||*] புகழ்மாது விளங்க ஜயமாது விரும்ப நிலமகள் நிலை மலர்மகள் புணர்
 உரிமையிற்சிற்றந்தமணிமுடி நுடி மீனவர் நிலைகெட வில்லவர் குலைதர ஏனைமன்னவிரிதலுந்
 நிழிதரந் தி(ய்)க்கனைத்துந் தன்சக்கர நடாத்தி விரிஜெய[ர*]லிஜேகம் பண்ணி வீரமொ-
 ஹாணத்து அவனிமுழுத டையாளோ-

(1) It is not known who this Parākrmachōla was, after whom the factory is named. I have not met
 with such a surname assumed by any of the Chōlas known to history.

2. கும விற்றிருந்த நளிய கோவிராஜசரிபம்மான உக்கவர்த்திகள் ஸ்ரீ குலோத்தங்க சோழநேவர்களு யாண்டு கயகதாவது ராஜராஜப பாண்டிநாட்டு உத்தம சோழநாட்டி நாஞ்சிநாட்டுக் கோட்டாறான முமமுடி சோழநல்லூர் ராஜே ஸ்ரீசோழநாட்டையாடையா - ஸ்ரீவத ர சோழமண்டலநதுப்பாண்டிகுலாந்தக-
3. வளநாட்டி ஆர்க்காட்டுக்கூறத்து இயையுருடையான் அபையன் கங்கைகொண்டானுன சோழநிச்சாதிபயல்லவரயர் யாண்டு கயக ஆவது முதல் சந்திராதிதகவல் ஸ்ரீ சோழநா - வைத்த சந்திரநாதாவிளக்கொன்றுக்குக் கோட்டாறது கிளைப்படை தாவிச்சாதிதகமுப - பில் படையிலா-
4. நதமிழன் மாணிக்கன் வசம் விட்ட சாவா முவாப்போர்டி ஐ(ம்)ம்பதும் இவன் கைக்கொண்ட இவ்வாண்டி முதல் ராஜே ஸ்ரீசோழநாட்டையாநால் அளக்ககடவ நெய் உழக்கு இ நெய் உழக்கும் முட்டாமல் சந்திராத்தவலும் தமிழன் மாணிக்கனும் இவன் வறகத்தா நும் அளந்து இத்திரு-
5. நந்தாவிளக்கு ஒன்றும்

ABSTRACT OF CONTENTS

In the 39th year of the reign of the king Rājakēsarivarman Kulōttungasoladeva, one, Araiyaṇṇ (Gangaiṇṇḍan), *alias* Śō'a-vichchādara-ppallavaraiyar of Iraiyūr in the Arkkaṇḍu division of the Pāṇḍi-kulantakavalanāḍu, a subdivision in the Śōlamandalam, gave 50 sheep for maintaining a perpetual lamp in the temple of the Mahādēva of the Rājendrachōḷisvaram in Kōṭṭaru, *alias* Mummudi-śōlanallūr, in Nāṇjinaḍu, a subdivision in the Uttamasōla-valanāḍu of the Rājarāja-Pāṇḍi-maṇḍa-
lam. The sheep were taken charge of by one Tamilaṇ-Māṇikkaṇ of the army stationed at Kōṭṭaru; he bound himself to supply daily a *ulḷku* of ghee for burning the lamp.

Q. VARIYUR INSCRIPTION OF KULOTTUNGACHOLADEVA I.

The following inscription is engraved on the three faces of a stone lying in the coconut garden situated on the north of the salt factory near Vāriyūr. This record is also somewhat seriously damaged. It records that in the 4[*] year of the reign of the king **Kulottungacholadeva**, one, Poṇṇaṇṇiy-udaiyaṇṇ Araiyaṇṇ Mūvāyirattoruvaṇ *alias* Kurkularāyaṇ of Amarapurimaṇḍalam, in the Uttamasōlavalanāḍu, a subdivision of the Rājarāja-Pāṇḍināḍu, set up a perpetual name for the merit of the king, in the temple at Suchindram; for the maintenance of which he granted two pans in the salt factory at Vāriyūr. The lamp so set up by him was called *Kulottungaśolan-nundā-viḷakku*. From this inscription it is certain that the Vāriyūr salt factory must have existed before the time of Kulōttungaśōladeva I, that is, before the beginning of the 11th century A. D. Even to this day, it is an important factory which yields a portion of the supply of salt needed for the Travancore state, in which it is situated. Vāriyūr is about 3 miles north-east of Kanyākumārī.

Text ⁽¹⁾

1. வுவுவின || * || புகள்மாதா விளங்க (2)
2. ரெஜபமாதா விரும்ப சிலமகள் தி-
3. வவ மலர்மகள் புணர உரிமைபி-
4. ந்சிறைக் மணிமுடி முடி மீனவர்கிலைகெ-
5. டனில்லவர் குலைதர எ[னை]மன்னவ-

(1) From inked impressions.

(2) Read புசுழ்

6. இர்தலுந்நிதர (3) திககணததுகன்
7. சக்கா நடாத்தி விசங்காஸனத்து
8. அவனிமு.மு.துடைபாரோடும் வி-
9. ந்றிநுந்நிப கோவிராஜு[கே]-
10. சரிப.நரான சக்காவத்திகள் ஸ்
11. குலோததுங்க சோழமேதவ-
12. ந்கு யான்நி சடு[க]வது
- 13 to 19. (Damaged)
20. இது க்கு வா. திருவாணை [||*]
21. நாஞ்சுநாட்டு கண்கோழ சதுற்றே-
22. சிவகலத்து சபாசீனி சமுடைய உற-
23. வேலுக்கு பெருமாள் திருமேனி கவி-
24. யாண திருமேனியாக இரா[ச*]யிரா[ச*]ப்பா-
25. ண்டிநாட்டு உத்தம சோழவழநாட்டு (4)
26. அமர[புரி]மங்கலத்து பொன்பற்றி
27. உடையான் அபையன் புவா-
28. யிரத்தொருவனை குருகுலாயன்
29. வைத்த திருநந்தாவிளக்கு ஒ[ன்]-
30. று [||*] இவ்விளக்கு[க்கு*]ப் புறத்தாநாட்டு
31. வாரிபுரான பாக்கிரம சோழப்பே-
32. ளாகது குடும்பன் வில்லி[ப]ம ப-
33. லவவன்+ன இர[ண்டாயி]
34. +சுத்திர[வ]லலி பனியில இர-
35. ண்டு பாத்தி சக்ர[தித்தவற் [வில்]
36. [கொண்?]டு குடுதது குலோத்துங்-
37. கசோழன் திருநந்தாவிள
38. இ

ABSTRACT OF CONTENTS

The year 4 [1st] of the reign of the king Rājakesarivarman Kulōttuṅgachōḷadeva
 Ponpāri-Uḍaiyan Araiyan Mūvāyiratt-oruvan, *alias* Kurukularāyan of Amarapurinangalam in the
 Uttamasōla-valanādu, a subdivision in the Rājārāja-Pāndi-nādu set up one perpetual lamp in the
 temple of the Mahādeva of Suchindram in Sundarasōla-chatur-vēdimaṅgalam of the Nāṅjinādu.
 For (the maintenance of) this lamp, two pans in the salt factory at Vāriyūr *alias* Parākrama-
 chōḷapperalam in the Purattāyanādu were purchased and given (to the temple). The pans were
 situated in the section of the factory worked up by Kuḷumban Villiyambalavan, *alias* Irandāyira...
 Chittiravalli. The lamp was to be named the lamp of Kulōttuṅgachōlan.

(3) இர்தலுந்நிதர

(4) Read ஓளநாட்டு

**R. GUHANATHASVAMIN TEMPLE INSCRIPTION OF MARAVARMAN
VIKRAMACHOLA-PANDYADEVA**

The subjoined inscription is engraved on the south base of the *ardha-mandapa* of the Guhanāthasvamin temple at Kanyākumārī. It belongs to the reign of Vikramachōladēva, who, curiously enough, is dubbed in this record with Pāṇḍya titles Māravarman and Pāṇḍyadēva. The end of the inscription is built in; however, it is not difficult to make out the purport of the document. It records that a merchant of Kanyākumārī, Āchchan Majrili, who appears to have been conferred the name Pendirundāṇ by the people (?), made a gift of twenty pieces of gold to the temple of Tiruppendisvaram, perhaps built by him and named therefore after him, for offerings to be made to the god of that temple. The tank called the Kōṇādar-kulam in the *dēvadānam* village of Rājārājēsvaram, in the Nāḍṇinādu, got breached during the high floods that occurred in Jayal-gondaśōlavallūr and remained damaged for some time. The *Perumakkal* of the temple of Rājārājēsvaram utilised the amount paid by Pendirundāṇ to the Tiruppendisvaram temple for repairing the breaches, promising that they would supply, from the paddy grown in the fields watered by the tank, the rice required for the offerings intended by Pendirundāṇ.

Text ⁽¹⁾

1. ஸ்வாமிந்ரு ||*|| கோமாத பன்மான் உடையார் ஸ்ரீ விக்கிரம சோழபாண்டியர்
தேவற்கு யாண்டு ௨௦௪ ||*|| இராஜராஜ பண்டிநாட்டு உததா சோழவளநாட்டுப் புத்த-
நாயநாட்டுக் கழிக்குடி இராஜராஜராஸ்யரத்துப் பெரும

2. தியெசியும் செவ்வாய்க்கிழமையும் பெற்ற பூசத்தினன் இத்தேவர் கோயில் முக
மண்டபத்துக் கூட்டங்குறைவறக்கடியிருந்து செய்த ஸலாகாரியமாவது ||*|| இன்னாட்டுக்
முமரியான கங்கைகொண்டசோழபுரத்து வியாபாரி ஆச்சன்மாற்றிலியைத் திருப்பெந்தீயூரம்
உடையார் கண்

3. நுந்தானென்று நாம் டேயங்குடுத்து இவன் பையிச்சுமபுக்குத் தேடி இத்தேவர
குத் திருவமுதுக்கு உடலாகத் தந்தகாக இருபது ||*|| இக்காக உடு கொண்டு இராஜராஜ
ராஸ்யரம் உடையார் தேவதானம் நாஞ்சினாட்டுக் கோனாடர்குளம் ஜயங்கொண்டசோழநல்லூர்
பெருவெள்ளத்து உடைச்சு உடைகுளமாக்கி

4. மைக்குடிக் காலினின்றும் போந்த நோர்கவரெ கால்கலவும் இக்காசிருபதுங்-
கொண்டு செலுத்தி இராசிரப்பியததுக்குச் செலவாக இக்குளத்தின் கீள் விளைஞ்சு போகத்திலே
இர்பெந்தீயூரம் உடையார்க்கு நிததம் இருநாழி அரிசி திருவமுது இந்நான்முதல் சந்திராதிதத
வல் உடையார்க்குச்செலுந் திருவ

5. முது செலுத்துவிதாக அமைஞ்சோம் இராஜராஜ ராஸ்யரத்துப் பெருமக்களோம்
ஆச்சன் மாற்றிலியான பெந்திருந்தானுக்கு இப்படியே செலுத்துவிதானாம் இராஜ*]
ராஜ*] ராஸ்யரத்துப் பெருமக்களோம் ||*|| தேவகணாககர் அரையந் குந்நர் எழுத்து] . .

ABSTRACT OF CONTENTS

In the year 29 of the (reign of the) king Maravarman Udayār Vikramachōla-Pāṇḍyadēva, the *Perumakkal* of the temple of Rājārājēsvaram at Kaḷkkuḍi in the Purattāyanādu, a sub-division of the Uttamaśōlavallānādu in the Rājārāja-ppāṇḍinādu, assembled in the *mukha-mandapa* of that temple, on a Tuesday, the (in the month), and the Pushya *nakshatra* and

(1) From inked impressions.

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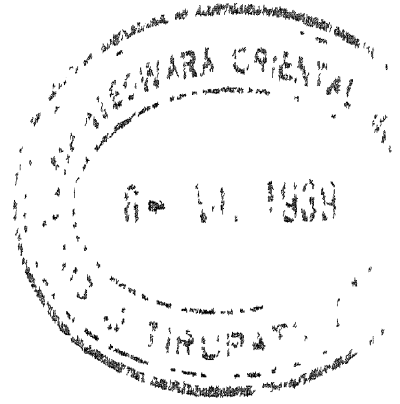
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Travancore Archaeological Series

No. XV

Some Later Pandya Inscriptions

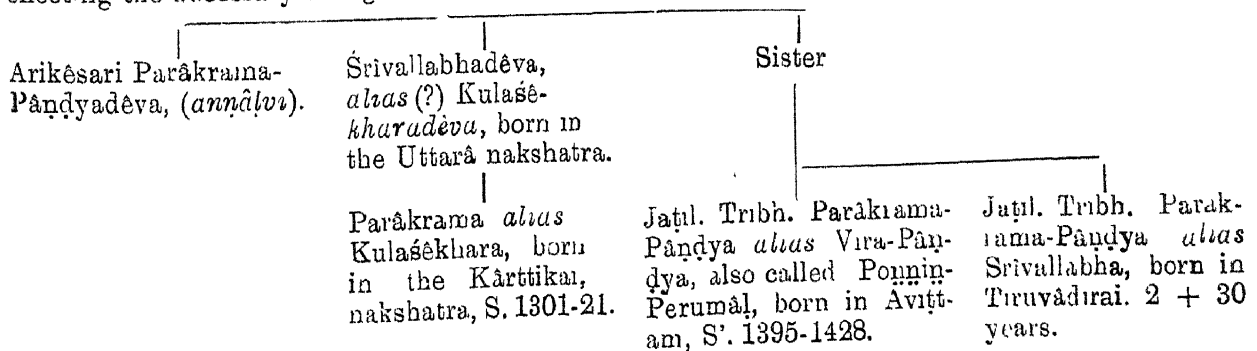
(Continued from No. VI.)

A. SAMBUR—VADAGARAI INSCRIPTION OF MARAVARMAN ARIKESVARADEVA

Since publishing No. VI of the Travancore Archæological Series, containing some later Pāṇḍya inscriptions, a number of others were discovered; of these, the records found in the Mūlasthānēśvara temple at Śāmbūr-Vaḍagarai, the Vindai or Vindaṇūr of the inscriptions, are of importance in elucidating further the relationship existing among the kings of the later Pāṇḍya dynasty. In continuation with those already published, I now edit the collection made subsequently, with head notes to almost all of the inscriptions.

On page 53 of this *Series* I have written, "The next king that is mentioned is Kulaśēkharadēva. Exts. 4 and 5 give S' 1351 as the date of accession of this king; that is, seven years after that of Arikēsari Parākrama Pāṇḍyadēva. . . . In one of the inscriptions, Kulaśēkhara is called Alagaṇ-Perumāl (Exts. 2 and 5). . . . As this king succeeded Arikēsari Parākrama, we might suppose that he was the same Kulaśēkhara as the one who completed the front *gopura* left unfinished by Parākrama. This surmise seems to receive corroboration from Ins. V, wherein he is called also Alagaṇ. He calls Arikēsari Parākrama his *annālv*, a term applied to elder brothers in the Tinnevely district. So, Kulaśēkhara might be a brother or perhaps a cousin of Arikēsari. . . ." The Pudukkōṭṭai plates, while mentioning Varatuṅgarāma and Śrīvallabha, the donors of that grant, gives the names of another Śrīvallabha and Mānabharana, without mentioning how they were related to each other and to their successors. In Ins. A edited below, Śrīvallabha, who is said to have been born in the Uttara nakshatra, and who refers to **Arikesari Parākrama** as his *annālv*, thus strengthening our conclusion that the two kings were brothers. Further corroboration comes from the Ins. E. and F. which belong to the reign of Jaṭilavarman Tribhuvana chakravarttin Parākrama Pāṇḍyadēva *alias* **Vira-Pāṇḍya** who was born in the Avīṭṭa nakshatra (Dānīsthā), and who is also styled, like Arikēsari Parākrama, *ponṇin-perumāl*, and which state distinctly that Arikēsari Parākrama Pāṇḍyadēva and Śrīvallabha were the maternal uncles of this prince Parākrama, *alias* Vira Pāṇḍya. Since, as we have seen already, that Śrīvallabha calls Arikēsari Parākrama his *annālv* he must be the younger brother of the latter. Again, Alagaṇ Kulaśēkhara of the Tenkāśi inscriptions also calls Arikēsari Parākrama his *annālv*; therefore we have to conclude that he was also another younger brother of Arikēsari Parākrama, or that both Kulaśēkhara and Śrīvallabha were but one and the same person. At present there is nothing to decide whether they both refer to the same person or whether Kulaśēkhara was different from Śrīvallabha.

Again, on page 54 it was surmised that Jaṭilavarman Alagaṇ-Perumāl Parākrama-Pāṇḍyadēva might be the son and successor of Kulaśēkharadēva. From the facts gathered from the inscriptions of the Mūlasthānēśvara temple at Śāmbūr-Vaḍagarai, it becomes patent that Parākrama born in the Avīṭṭa nakshatra, though no doubt succeeded Kulaśēkhara, was not, however, the son of that king, but was a nephew, sister's son. The son Parākrama of Kulaśēkhara, mentioned in Ext. 4, must, therefore, be the Parākrama who was born in the Kārttika nakshatra, whose dates range from S' 1401 to 1421. Here again is seen the case of double rulers exerting sway at the same time. After effecting the necessary changes we might redraw the genealogical table thus:—



How and under what circumstances the two nephews of Arikēsari Parākrama came to usurp the throne, whether they were the two brothers Abhirāma Parākrama and Ahavarāma, said to have been born in the family to which Mānābharaṇa and Śrīvallabha belonged, we cannot determine at present. However it is certain that the Pāṇḍya throne went into the hands of the nephews and then to their successors. It is a popular belief in the Pāṇḍya country that the Pāṇḍya kingdom was inherited by the bastard sons of the genuine Pāṇḍyas and the new race of kings began ruling with Tenkāśi as their capital. It is most probable that the usurpation by the nephews of the Pāṇḍyas survives in the memory of the people in the garbled form noted above.

In the introduction to the inscription on the central shrine of the Viśvanāthasvāmin temple edited on pp. 89-95, of this *Series*, it is stated that Arikēsari Parākrama Pāṇḍyadeva established five *agrahāras* of which Vindai was one. All the inscriptions of the Mūlasthānēśvara temple at Śāmbūr-Vaḍagarai call it Vindanūr; the Vindai of the inscription just referred to must be identical with Śāmbūr-Vaḍagarai. Inscription D edited below informs us that the king Arikēsari Parākrama-Pāṇḍyadeva granted house-sites, paddy fields and gardens to 48 brāhmaṇas and established thus an *agrahāra* at Śāmbūr-Vaḍagarai.⁽¹⁾ The same inscription adds that the lands granted to the brāhmaṇas was found to be insufficient to maintain themselves and consequently the king was pleased to make additional grants to enable them to live comfortably.

The inscription A edited below is engraved on the south wall of the *mahāmandapa* of Mūlasthānēśvara temple at Śāmbūr-Vaḍagarai. It is dated the thirty-second year opposite the second of the king **Māravarman Arikeśvaradeva**. On a Tuesday, corresponding to the fifth of the solar month Karkāṭaka, the fifth *tithi* of the bright fortnight, in the Uttarā nakshatra, the star of nativity of prince **Śrīvallabhadeva**, he granted an additional share of house-site, paddy-land and garden to a brāhmaṇa in the *agrahāra* of Vindanūr; it mentions the donations made previously by the kings *anūpura* Parākrama-Pāṇḍyadeva and his brother Śrīvallabhadeva. I am inclined to believe that Māravarman prefixed to the name Arikeśvaradeva (Arikēsari) is a mistake for Jaṭilavarman, if this supposition is correct, Arikeśvaradeva mentioned in this inscription must be identical with Arikēsari Parākrama-Pāṇḍyadeva and Śrīvallabha, was his brother.

A Text⁽²⁾

1. ஸ்ரீமதுநீ கோமாதவஜீரான சிறுவனவசுவத்திடுகள் சூரிகெழார லெ
வசுக்கு⁽³⁾ யாண்டு இரண்டாவதின் எதிர் முப்பத்து இரண்டா-

2. வது கற்கடக ஞாயற்று அஞ்சாந்தியதியும் வடுவடுவடித்து வந்துயியு
லெளவாரமும் பெற்ற நயிரார் ஸ்ரீ வல்லலேவர் ஆட்டை-

3. பிறந்த நாள் ஆன உத்திரத்து நாள் [^{*}] விஸ்வாதிருமொகுத்து சூரூராயன⁽⁴⁾
ஸூரூராயன மருகர் ஸ்ரீ வெங்கடநாயு லட்டனுக்கு குறுமறைநாட்டு வந்தனூர[ர]ான வரா
கூரவாணு-

4. ச்சது வேடூழி மங்கலத்துச் சது வேடூழி லட்டனுக்கு முன்னாள் அண்ணாழ்வி பரா
கூரேவர் திருள்ளம்பற்றி வைத்த லாமஜீ நாற்பத்து எட்டு [^{*}] வேடி விருத்தி லாம

5. ஜீ இரண்டு [^{*}] ஸவணா லிருத்தி லாமஜீ ஒன்றும் [^{*}] உடையார் திரு
மூலத்தானம் உடைய நயினார் லாமஜீ மூன்றும் [^{*}] ஆக லாமஜீ அன்பத்து நாலும் [^{*}]
தம்பி சீவல்லலேவர் குடுத்த லாமஜீ இர-

(1) Compare II, 8-9 of E. below

(2) From inked impressions.

(3) Read லேவற்கு

(4) Read சூரூராயன

6. ண்டம் [1] ஆக ஹாமஜ் அன்பத்து ஆ[று இதனுடன் கூட்டி இ[ற்றை] நாள் தனக்க(5) உதிகவதிவது யஜஜுதானம் ஆக தந்த ஹாமஜ் ஒன்றுக்கும் மனை ஒன்றுக்கும் ஹதிதான இற[இலிஆகவி] (6)

7. . . . ட்டு இவயூர்ப பெரிய குளதகன் கீழ்பக்கத்தில்] மூன்றங் கண்ணாறு மேற்கு [தின்று]ம் சுந்தர பாண்டிய புரத்தில் பெருங்காலுக்கு க- (7)

8—9.

10. இதில் தெற்கு அடைய நிலம் கீழ்அரைக்காலும் ஆக நிலம் இரண்டு மாவும் கீழ் சிறகில் தெற்குஅடைக் (8) காரஜ் வுச்செட்டு நாராய-

11. ண லுடன் மனைக்கு தெற்கு மனை ஒன்றும் தோட்டமும் தோட்டக்கூறும் மற்ற இவ்வகரத்தில் லுட்களுக்கு ஒத்த வ-

12. ண்ண[ம்] கையாண்டு உதவ வித்துப் போதும்படி கற்பித்துவிட்ட அளவுக்கு இம்மருசாதியிலே இன்னாள் முதல் சூவலுதாரஜ் ஸகதி வுவேஸமே கல்லிலு-

13. ம் செம்பிலும் வெட்டிக்கொண்டு கையாண்டு அது வித்துப் போதவும் பார்[க்*]க [||*] இவை ஒ[க்]கூர் உடையான் எழுத்து [||*]

ABSTRACT OF CONTENTS.

In the thirty-second year opposite the second of the reign of the king Māravaraman Tribhuvana-shakravarttin Arikeśvaradēva, on the fifth of the month Karkataka, which corresponded with a Tuesday, the fifth *tithi* in the bright fortnight, on the Uttara *nakshatra*, the natal star of Śrivalabbha-lēva, a house site, [paddy-field] were granted to the brāhmaṇa named Śrivenkaṭanātha-bhaṭṭa.

The inscription adverts to the establishment by Parākrama Paṇḍyadēva of an *agrahāra* consisting of fifty-four parts thus:—fortyeight for the Chaturvēdi-bhaṭṭas, two for *Vēda-vṛtti*, one *Savarna-vṛtti* (that of writer of documents) and three for the god of the Mūlasthanā. To these was added one more share by (Parākrama Paṇḍya's brother, Srivalabbhadēva).

B, C, AND D. SAMBUR-VADANARAI INSCRIPTIONS OF JATILAVARMAN

PARAKRAMA-PANDYADEVA.

The three subjoined inscriptions of the king **Parākrama-Paṇḍyadeva** are found in the Mūlasthanēśvara temple at Sāmbūr Vadaḡarai. The first is engraved on the north base of the *mahāmāṇḍapa* of the temple. The second, on the south wall of the *mahāmāṇḍapa* and the last on the south base of the same.

The first records the grant of some land to the god Mūlasthanēśvara of Vindaṇūr, on the day of the Mṛgaśira *nakshatra*, the natal star of the king. It was made in the **twenty-third year, opposite the second of the reign of the king, on a Tuesday, the second *tithi*, in the bright half of the solar month Rishabha; this day was the twentieth of that month.** Vindaṇūr belonged to the Kuruṇarai-nādu.

From the facts that the king is said to have been born in the Mṛgaśira *nakshatra*, and that the signatory to the document is Kidāratūr-udaiyaṇ, a name which occurs in the other documents of Arikesari Parākrama Paṇḍyadēva, we may assert that the king is **Arikesari Parākrama-**

(5) Read தனக்கு

(6) Read இறை

(7) From here to the middle of the 10th line a number of numerals expressing the extent of lands are used, hence these lines have been omitted, as they are of no historical value, but difficult to print.

(8) Read அடைய

Pāṇḍyadeva. From the examination of a number of his inscriptions, we learn that this king had been making some sort of gift or other on the star of his birth, *Mrigaśira nakshatra*.

The second record makes a gift of two additional shares in the *agrahāra* at Vindanūr to two more brāhmanas. It is dated the **second** year opposite to the **thirty-first**. The gift was made on the **eighth of the solar month Dhanu, which corresponded with the Purnima, Thursday, and Mrigaśira nakshatra.**

The third document is dated the **fourth** year opposite to the **thirty-first**; on the **seventh of the solar month Mina, which corresponded with the eighth tithi of the bright fortnight, in the Ayushmān-yoga, Thursday and Mrigaśira nakshatra**, the king, hearing that the lands he granted when he established the *agrahāra* were insufficient for the brāhmanas to live upon, granted some more lands in addition to those already granted.

B Text ⁽¹⁾

1. வடிவியுந் ||*|| கோச்சடைபயுவெழுராந திருபுவனவிக்ரவததிட்கள் ஸ்ரீபராக்கிறம் பாண்டிய தேவற்கு யாண்டு இரண்டாவதின் எதிர் இருபத்துமூன்றாவது ||*|| இஷ்ட ஞாயிறு இருபதாந்திகையும வடுவபுலகூத்து ஐவிதிகையும் செவ்வாய்க்கிழமையும் பெற்ற நம் முடைப பிறந்தநாள் ஆன மிருகபீர்ஷத்தது நாள் ||*|| குருமறைநாட்டு விர்தைனூர் (2) ஆன பார்க்கும] பாண்டிய ஆதுறவேதிமங்கலத்து உடையார் திருமுலத்தான நயினாற்கு நாம கற்பித்த பூசைக்கு இரண்டாவதின் எதிர் இருபத்துநாலா-

2. வது முதலுக்கு விந்தனூர் பெரிய குளத்தின கீழ் தேவதானம் ஆகவிட்ட நிலம் நாலுமாவுக்கு பலாறுககு மேற்கு இரண்டாம் கண்ணாறு மேற்கு நின்றும் தடி பல விட்டு கிழக்குத்தடி மூன்று நிலம் அரைமாவின் கீழ் எட்டுமா முக்காணியில் கிழக்குத்தடி ஒன்றும் நிலம் காணியின்கீழ் ஏழுமாவரையும் இதன் காலிடை வடமேற்கு தடி இரண்டு நிலம் அரைக்காணியின்கீழ் அரைபேமாகாணியு-

3. ம இதன் காலிடை தென்கிழக்கு தடி ஒன்று நிலம் காணி முந்திரிகையின்கீழ் அரையே மூன்றுமா முக்காணியும் இதன் தெற்குத்தடி ஒன்று நிலம் அரைக்காணி முந்திரிகையின்கீழ் கீழ் மாகாணியும் இதன் கிழக்குத்தடி ஒன்று நிலம் காணியின்கீழ் முக்காலே அரைக்காலும் இதன் வடகிழக்குத்தடி இரண்டு நிலம் காணி முந்திரிகையின்கீழ் அரையே மாகாணியும் இதன் கிழக்குத்தடி ஒன்று நிலம் அரைக்காணி முந்திரிகையின்கீழ் அரைக்காலும் இதன் தெற்குத்தடி ஒன்று நிலம் காணியின்கீழ்-

4. அரையே மூன்றுமா முக்காணியும் இதன் காலிடை தென்கிழக்குத்தடி ஒன்று நிலம் அரைக்காணியின்கீழ் அரைக்காலும் இதன் காலிடை வடகிழக்குத்தடி ஒன்று* நிலம் காணியின்கீழ் எட்டுமா முக்காணியும் இதன் தென்கிழக்குத்தடி அஞ்சு நிலம் முக்காணி அரைக்காணியின்கீழ் முக்காலே மூன்றுமா முக்காணியும் குலச்சேகரபிள்ளையார் தேவதானத்துக்கு தென்கிழக்குத்தடி ஒன்று நிலம் அரைக்காணி முந்தி-

5. ரிகையும இதன் வடகிழக்குத்தடி ஏழு நிலம் முக்காணி முந்திரிகையின்கீழ் அரையும் அஞ்சாங் கண்ணாறு கிழக்கு நின்றதடி பல விட்டு மேற்கு நின்ற நிலம் முக்காணியில் தென்கிழக்குத்தடி ஒன்றும் நிலம் அரைக்காணியின்கீழ் எட்டுமா முக்காணியும் ஆக நிலம் நாலுமாவும் இருபத்துநாலாவது முதலுக்கு தேவதானம் ஆக விட்ட அளவுக்கு இரண்டாநாயிலேயில்-

(1) From inked impressions.

(2) Read விந்தனூர்

6. மேலே பிடிபாடாககொண்டு சந்திராதித்தவற் செல்ல கல்லிலும் செம்பிலும் வெட்டி இப்பற்றும் தேவதானம் ஆக கையாண்டு பூசையுந் தரமு .2 நடத்திப்போதவும் பாற்க [||*] இவை கிடராத நூருடையான் எழுத்து [||*]

ABSTRACT OF CONTENTS

In the twenty-third year opposite the second of the reign of the king Jaṭavarman Tribhuvana-chakravartin Parākrama Paṇḍyadeva, on a Tuesday corresponding to the twentieth of the month Bishabha and the second *tithi* of the bright fortnight, in the Mrigaśirsha *nakshatra*, the birth-star of his, the king made a grant of land for maintaining the *pūja* arranged for being celebrated (daily) to the god of the Mūlasāhā in the Parākrama-chaturvēdimaṅgalam.

C

Text ⁽¹⁾

1. ஸ்ரீமதி [||*] பெருமாள் பாசுரபாணியுதேவருக்கு யாண்டு ௩[௮]க வதின் எதிர் ௨வது ஸ்ரீநாயறு எட்டாந் தேதியும் பூணைனாயும் வொழுகி[௧]மயும் (2) பெற்ற ஶ்ரீ மஸீஷுத்து நாள் பாசுரபாணியு-

2. ச்சது ஶேஷிமங்கலத்து ஹட்டிகளில் இருங்கிண்டித திருவெண்காட ஹட்டி [||*]பெள ணீரீகயாஜியார்க்கும் (3) முப்புறத்து ஸவ-ஷேவஹட்டிக்கு (4) குடுத்த ஹாமம் இரண்டுக்கு குறுங்கானமுளத்தின்கீழ் ஏழாந் கண்ணறு கரையடி முத-

3. தரி[சு] நிலம் (4a) ககு கிழக்கு [தடி] பல நிலம்*](4a) ம இவகாததில் மேல் கிர- கில் வடக்கடைய மனை இரண்டும் மற்றும் எப்பேற்பட்ட ஸ்ரீதனூஞ்களும் இவ்வகாததில் ஹட்டிகொடு ஒக்க உட்கவலிவது யஜுஷாநமாகு- (5)

4. நுதத ஹாமமிண்டுமாவ ஶ்ரீதாரா ஸனதிவ்ரேயாஷே கல்லிலு ளெம்பிலும் வெட்டி அதுவலிபாராகவும் பாற்க [||*] இது கிடரத்தூருடையார் எழுத்து [||*]

ABSTRACT OF CONTENTS

In the second year opposite the thirty first of the reign of the king Parākrama-Paṇḍyadeva, on the eighth of the month Dhanu, which corresponded with the Purnima, Thursday, Mrigaśirsha *nakshatra*, two shares were granted to Irūṅṇḍi Tiruvēṅgaḍabhaṭṭa Paundarika-yāḷi and Sarvadēva-bhaṭṭa of Muppuram, residents of Parākrama-Paṇḍya Chaturvēdimaṅgalam

D

Text

1. ஸ்ரீமதி [||*] கோஜபிடுவஜுரான த்ரீலவனஶ்ரீவத்திக[ள்] பெருமாள் பாசுரபாண்டிய ஶேவற்கு யாண்டு முப்பத்தொன்றாவதின் எதிர் நாலாவது ஶ்ரீநாயறு ஏழாந்தியதியும் வலிவதுவசுத்து ஶஷுலியுமாயுஷாநோமமும் ஶ்ரீஹஸ்தி வாரமும் பெற்ற நம்முடைய

(1) From inked impressions.

(2) The letters மு are engraved below the line.

(3) The letter ற in யார்க்கும் is engraved below the line.

(4) The letter ஸ in ஸவ- is engraved below the line.

(4a) Here there are a number of numerical symbols which are difficult to be printed.

(5) The secondary ḍ symbol in மாக is engraved below the line

2. பிறந்தநாளான ஐகரீஷ்டத்து நாள் குறுமறைநாட்டு பெருமான[கா]மான பரா
காமபாணியுடையதுவெழி மங்கலத்துவெழி லட்சுக்கள் பேர் நாற்பத்தெட்டுக்கு லாமு
நாற்பத்தெட்டும் வேடிவர்த்தி லாமு இரண்டும் ஸவணபுர்த்தி லாமு ஒன்றும்
நாயினார் பூமுல-

3. ஸ்ரீமூலைய நாயினார் தேவதானம் லாமு மூன்றும் ஆக லாமு ஐம்பத்து-
நாலுக்கு நாம் முன்னாள் லாமு ஒன்றுக்கு காருக்கு முக்காணி நிலமும் பசாநத்துக்கு
இரண்டுமா நிலமும் சேர உழகற்பித்து இதுக்குக் கல்லும் வெட்டுவித்துக் குடுகையில்

4. இவர்களுக்கு இது கொண்டு நிவடாஹு [வரா]தப[டி] ஆலே இன்னாள் முதலுக்கு
காருக்கு ஒருமா நிலமும் பசாநத்துக்கு இரண்டுமா நிலமும் சேர உழுதுகொள்ளும்படியும்
கர்பித்து தண்ணீரும் விநதனார் பெரிய குளத்தின் கீழ்

5. நாயினார் பூமுலஸ்ரீமூலைய நாயினார் லாமு மூன்றும் உட்பட நிலம் ஐம்பத்து-
நாலுமாகு இவர்கள் இக்குளத்திலும் காவிலுண்ணீர் நாலத்தொன்றும் பாச்சிக்கொள்-
ளும்படியும் ஸ-ஷாபாணியுடையதுவெழி பூதத்தில் பெரிய-

6. குளத்தின் கீழ் இவர்களுக்கு விட்ட நிலம் [ஐம்]பது ஓர் இவர்களும்
இக்குளத்திலும் காவிலும் தண்ணீர் அருகில் ஒன்று பாச்சிக்கொள்ளும்படியும் குறுங்கான
குளத்தின் கீழ் பேர் இரண்டுக்கு விட்ட நிலம் நாலுமாகு நில விழுக்காட்டிலே

7. தண்ணீர்* பாச்சிக்கொள்ளும்படியும் அந்த அந்தக் குளத்தின் கீழ் அணைவேலையும்
குளவேலையும் தண்ணீர் பாச்சிற் விழுக்காட்டிலெடுத்து போதும்படியும் கற்பித்த அளவுக்கு
இவர்கள் இம்மரியாதையிலே இவோலை பிடிபாடாகக் கொண்டு கல்லிலும்

8. செம்பிலும் ஆவடிதாரம் ஸாத்திபுவேஸுதே கையாண்டு சதுபவித்துப் போக-
வும பாற்க [||*] இது கடாரத்தூர் உடையார் எழுத்து [||*]

ABSTRACT OF CONTENTS.

The fourth year opposite the thirty-first of the reign of the king Jaṭilavarman Tribhuvana-
chakravartin Parākrama-Pāṇdyadēva, on the seventh of the month Mina, which corresponded
with a Thursday, the eighth *tithi* of the bright fortnight, Āyushamān-yōga and Mrigaśīra nakshatra,
the natal star of the king; some time previously, the king granted to 48 *chaturvedī-bhattas*, 48 shares,
one share for Vēda-Vṛitti and three to the God of Mūlasthāna and one to the scribe, thus
making fifty-four; for each share was granted three *kāṇis* of land for the *kār* crop and two for the
paśānam but it was found that it was insufficient for their maintenance and consequently one *mū*
for *kār* and two *mās* for *paśānam* were granted in addition to those already given. These lands
were to be watered from the big tank of Vindaṇūr, the big tank of Sundara-Pāṇdyapuram and the
tank named Kuṇṇāṅakkuḷam, in the definite proportions specified.

E AND F. SAMBŪR—VADAGARAI INSCRIPTIONS OF PARAKRAMA— PANDYADEVA ALIAS VIRA-PANDYADĒVA

The first of the two inscriptions published below is engraved on the north wall facing the west
of the *mahāmandapa* of the Mūlasthānēśvara temple at Sāmbūr-Vadagarai; the second, on the
north wall of the *mahāmandapa* of the same. They are both written in Tamil characters and are
well preserved.

The first records that the king Jaṭilavarman Tribhuvanachakravartin Parākrama-Pāṇdy-
deva alias Vira-Pāṇdy, the nephew of Arikēsari Parākrama-Pāṇdyadēva and Śrīvallabha, granted
shares in the *agrahāra* of Vindaṇūr, otherwise known as Parākrama-Pāṇdyachaturvēdimāṅgalam,

to two brāhmanas, Kumāra-Gōvinda-bhaṭṭa and Kurōvi Nārāyaṇa-bhaṭṭa. Herein mention is made of the establishment originally of the *agrahāra* by 'uncle' Parākrama-Pāṇḍya and augmented to later on by the gifts of his brother, 'uncle' Śrivalabbha. It is dated the fifth year opposite to the second of the reign of the king; the exact date of the record is the fourteenth of the month of Tūlā, corresponding to the second tithi of the bright fortnight, Thursday, Anurādha nakshatra.

The second is dated the same year, but the date was the fourteenth tithi of the dark half of the month of Kumbha, Sunday, and Avitṭa (Dhanishṭha) nakshatra. This nakshatra was the star in which the king Vira-Pāṇḍya was born. The king made on this day a grant of an additional share in the *agrahāra* of Vindaṇūr to Vaṅgippuratta Kāṁṁira-bhaṭṭa. In this inscription also the donations made by the brothers Parākrama-Pāṇḍya and Śrivalabbha are detailed.

E Text

1. ஸ்ரீமதிஸ்ரீ ||*|| கோஜடி லுவஜுரான திருவனவ்வுருவத்திடுகள் பொன்னின் பெருமான
2. பாகும பாணுஜேவரான வீரபாண்டிய டேவர் கமயாண்டு இரண்டாவதின் எதிர்
3. அஞ்சாவது துறாஞாயற்று செவயும் வலிவடிவகூத்து விதியும் வுருவியு திவார-
4. மும் பெற்ற அனிழத்துநாள் மௌதஜேமாசூதது சுவஸூ வலிசூத்து [செட்ட போசை]
- 5 குராமேமாவித வட்டனுக்கும் வாமர வாகுமேமாசூதது சுவஸூ வலிசூத்து குரோவி நா-
6. ராயணவட்டனுக்கும் குறுமறைநாட்டு விங்கனூரான வ்ராகுபாணுஜேவரேடி மங்கலத்துச் சது-
7. வேஜி வட்டனுக்கு முன்னாள் நயினார் பாகுபாணுஜேவர் திருவுள்ளம் பற்றிக் குடுத்த வாமரே நாற்பத்து எட்டு-
8. உ வேஜிவரத்தி வாமடி உம ஸவணபுரத்தி வாமரே கம் உடைபார் திருமுல வுரணம் உடைப நயினார் வாமரே கம்
- 9 ஆக வாமா நுசெம் பின்பு மாமடி ஸ்ரீவலுல டேவர் இதனுடன் கூட்டினிட்டவாமா உம் மாமடி அரிகேஸூர-
10. ஜேவர் கூட்டினிட்ட வாமா கம் ஆகவாமா அனபத்து ஏழு ||*|| இதனுடன் கூட்டி இற்றனாள் இவர்களுக்கு நாமஉகவலி-
11. வு யஜிதாநகாக் குடுத்த வாமா இரண்டு ||*|| மனை இரண்டு ||*|| வாமா இரண்டுக்கு விட்டுக்குடுத்த நிலமாவது இவ்வூர்
12. பெரிய குளத்தின் கீழ் பலாற்றுக்கு மேற்கு நாலாங் கண்ணாறு மேற்கு நின்றும் கரைக்கு கிழக்குத்தடி
13. பலதிறபயுக்குக் கிழக்குத்தடி முன்று ||*|| நிலம் காணி திறப்பு ||*|| இதுக்கு கிழக்குத்தடி பல நிலம் இரண்டு மா ||*||
14. குரோவி நாராயண பட்டனுக்கும் இதன் கிழக்குத்தடி பலநிலம் இரண்டு மா ||*|| இதுக்கு கிழக்கு எல்லையாவது

15. பழச்சேரித்திடலுக்கு தென் மேற்குதடி இரண்டு [I*] நிலம் காணியின் கீழெட்-
மொ முக்காணி [I*] இதில் சேழ்-
16. க்கடப நிலம் காணியின் முந்திரிகையின் கீழாறுமாக்காணி யுள்பட இதன் தெற்கு
திருவிட-
17. யாட்டத்துக்கு மேற்கு நிலம் இரண்டுமொ [II*] செட்ட போசைக்குமார மொவி
௦௨ லுடனுக்கும ஆக
18. இதன் தெற்கு வலலை முன்றும் கண்ணுற்று வடக்கு வரப்பு வடவெல்லை திருவி-
டைபாட்ட-
19. ததுக்கு தெற்கு கீழ்க்காடிநக்கோடின) காலுக்கு தெற்கும் ஆக இன்னான்கெல்-
லைக்குள்பட்ட
20. சிலம் காலுமாவும் மனை இரண்டுக்கு மேலலைச்சிறகில் வடதலையில் உறுப்புட்-
டர் யஜுதாரா-
21. யணலுடன் மனைக்கு தெற்கு மனைபொன்றும் தோட்டமும் குமாரமொவி
௦௨ லுடனுக்கும
22. கீழைச்சிறகில் மருங்குர் பூவெங்கடநாலுடன் மனைக்கு தெற்கு மனை ஒன்றும்
தோட்டமும்
23. காராபணலுடனுக்கும ஆமலாமு இரண்டும் மனை இரண்டும் தோட்டமும் தோட்-
டக்கடும் மற்றும்
24. இவ்வகரத்தில் உண்டான வலுவுபுராவிகளும் நாமலுடனாடன் வாங்கி இவர்
களுக்குக்குடுத்த அளவுக்கு
25. லுடனாளுக்கு ஒத்த ம]ரிபாதியிலே இன்னான் முதல் சூலுஜாதாரடி மனாகி
புவெயாமே கல்லிலும்
26. செம்பிலும வெட்டிக்கொண்டு கையாண்டு அனுல வித்துப் போதும்படி கற்பித்துக்-
குடுத்த
27. அளவுக்கு இப்படியே கையாண்டு அனுபவித்து க்கொள்ளுவாராகவும் பாற்க [II*]
இப்படிக்கு இவை
28. கருஞர் பொன்பற்றி உடையான் எழுத்து [II*]

ABSTRACT OF CONTENTS

The year five opposite the second of the reign of the king Jaṭilavarman Tribhuvana-chakra-
varttin, the precious king (*poṇṇu-perumal*), Parākrama-Pāṇḍyadēva *alias* Vira-Pāṇḍyadēva; on the
fourteenth of the month Tula, which corresponded with the second *tithi* of the bright fortnight, a
Thursday and the Anila-nakshatra (Anūrādhā), the king granted a share to Śeṭṭapōśai Kumāra-
Gōvinda-bhaṭṭa of the Gaṇama-gōtra and Apastambha-sūtra and another to Kurōvi Nārāyaṇa-
bhaṭṭa of the Bhāradvāja Gōtra and Apastambha-sūtra, in the *agrahāra* of Vindaṇūr *alias* Parā-
krama-Pāṇḍya-chaturvēdi-maṅgalam, in the Kurumarai-nāḍu in addition to the 48 shares granted to
brāhmanas, 2 for Vēdavittī, 3 for the god of Mūlassthāna and one to the scribe granted in the past
by the uncle Parākrama Pāṇḍya (*i.e.* Arikēsari) of the king, Parākrama-Pāṇḍya *alias* Vira-Pāṇḍya,
which was augmented by 2 more by uncle Śrīvallabhadēva and then by one by uncle Arikēsvara,
thus making the total shares 57. With these, the two fresh shares were now granted by the king to
the persons already mentioned above.

F
Text

1. ஸ்ரீஸ்ரீ ||*|| கோஜபிலுவஜ்ஜரா[ன] திருமுவனவருவத்திகள் பொன்னின் பெருமாள் [ப]ரா

2. சூரபாண்டிய தேவர் ஆன வீரபாண்டிய தேவர் நம் யாண்டு இரண்டாவதின் எதிர் அஞ்சா-

3. வது சூர்ம ஞாயிறறு சுவரவகூத்து ஸ்ரீஸ்ரீ ஸ்ரீயும் சூரீதூவாரமும் பெற்ற நமமுடை ஆட்டைப் பிறந்தநா-

4. ளான அ[வி]ட்டத்து ஞள் வசுவஸிலா சூத்து சுவஸூவ வஸிசூத்து வம்-கிப்புறத்து ஸ்ரீ காரிமாற லட்டனுக்குக் குறுமடை-
—

5. டைடு விரந்தனாரான பராசூரபாண்டியஸ்ரீவஸூதி மகசுரத்த ஸ்ரீவஸூதி லட்டகளுக்கு முன்னு-

6. ள் நயினார் பராமசூரபாண்டியதேவர் திருவுள்ளம்பற்றி வைத்த லாமடி ஒற்பத-தெட்டும் [I*] வேடிவூத்தி லாமடி இரண்டும் [ஸ]-

7. வணடூவூத்தி லாமடி கம் [I*] உடையார் திருமுலவாரமுடைய னயினார் லாமடி நம் [I*] ஆகலாமடி நடுசம் [I*] பின்பு மாமடி ஸ்ரீவவலு-

8. லெடிவர் இதனுடன் கூட்டி விட்டலாமடி உம் [I*] மாமடி அரிகேயூர டேவர் இதனுடன் கூட்டிவிட்ட லாமடி கம் நம் யாண்டு ந-

9. ரலாவது னம் குடுத்த லாமடி உம் [I*] ஆகலாமடி நடுசு [II*] இதனுடன் கூட்டி இற்றனன் னம் இவனுக்கு உட்கவலவூயஜ்ஜரா நமராகக்கு-

10. டெத்த லாமடி கம் [II*] மனை கம் லாமடி ஒன்றுக்கும் ஐதிடான இறயிலி ஆக-விட்டுக்குடுத்த நிலமாவது [I*] இன்னாட்டு இவ்வூர் பெரிய குளத்தின் கீழ்

11. பலாற்றுக்கு மேற்கு [மூன்றாம் கண்ணாற்று] மேற்கு நின்றும் கரைக்கு கிழக்கு தடி பலதிறப்புக்கு கிழக்கு தடி க [I*] நிலம் காணி அரைக்காணியின் மூன்று

12. மா முக்காணி [I*] திறப்புக்கு கிழக்கு தெற்கு எல்லை பெருங்காலுக்கு வடக்கு நயினார் அழகிய மணவாளப பெருமாள் திருவுடை-

13. யாட்டத்துக்குத் தெற்கு தடி பலவிட்டு கிழக்கு நின்றும் மேற்கு தடி க [I*] நிலம் காணியின் அரையே அரைக்கால் [II*] இதுக்கு மேற்கு [த]-

14. டி க [I*] நிலம் அரைக்காணி [II*] இதில தடிப்பிறவு நிலம் முந்திரிகையின் அரைக்கால இதுவும் உள்பட மேற்கு தடி பல-

15. நிலம் ஒருமாவரை முந்திரிகையின் அரையே முன்றுமாமுக்காணி [II*] இதுவும் னால[ங்கண்ணாற்று] மேற்குநின்றும் செட்ட[பே]-

16. றைச குமாரசொவிடி லட்டன் நிலத்துக்கு கிழக்கு வடக்கு பழசேரித்திடலுக்குத் தெற்கு திருவுடையாட்ட-

17. ததுக்கு மேற்கு தடி பலநிலம் காணி அரைக்காணி(யி) ஆறுமாக்காணியும் ஆக நிலம் இரண்டுமா இன்னிலம்

18. இரண்டுமாவும் இவ்வகரத்தில் கீழ்ச்சிறகல் தென்தலையில் ஸ்வணடூவூதி மனைக்கு தெற்கு மனை கம் தோட்டமுந்தோட்ட-

19. க்கூறும் மற்றும் இவ்வமரத்தில் உண்டான ஸமஸ்பூரவிகளும் னம்ஹட்டகளுடன் வாங்கி இவனுக்கு குடுத்த அளவு-

20. க்கு ஹட்டகளுக்கு ஒத்த மரியாதயிலே இன்னுள் முதல் சூவநுதாராடி வணகி பூராவஸமே கல்லிலும் செம்பிலும் வெட்டி

21. டிகொண்டு கையாண்டு அதுவிதது போதும்படி கற்பித்துக் குடுத்த அளவுக்கு இப்படியே கையாண்டு

22. அது[ல]வித்து கொள்ளவா[ந]ரகவும் பார்க் [||*] இப்படிக்கு இவை கருவூர் பொன்பற்றி உடையான் எழுத்து [||*]

G. SAMBUR-VADAGARAI INSCRIPTION OF PARAKRAMA PANDYADEVA

This inscription is engraved on the north wall facing the *mahāmandapa* of the *Mūlassthānēsvara* temple at *Sāmbūr-Vaḍagarai*. It is dated the 5th year opposite to the 2nd of the reign of *Jaṭilavarman Tribhuvānāchakravartī* *Ponṇin-Perumāl Parākramadēva* and records that two more shares were added to the *agrahāra* of *Vindantūr* by the king, granting them to two *brāhmaṇas*. It recounts the shares granted by 'uncle' *Parākrama Pāṇḍyadēva* (*Arikēsari*), when he established the *agrahāra*. In specifying the sites granted for the two houses, the inscription states that one was situated south of the house of *Uruputtūr Yajñanārāyaṇabhaṭṭa*. We know from Ins. I, published below that *Yajñanārāyaṇabhaṭṭa* received his share in the year 2 plus 3 of the king *Srīvallabha*, born in the *Tiruvādirai nakshatra*. Therefore, the year 2+5th of *Parākrama Pāṇḍya* must be later than 2+3rd of *Srīvallabha* and therefore, it looks likely, that both the brothers *Aḷagan Perumāl Parākrama* and *Parākrama* born in *Tiruvādirai* might have ruled simultaneously.

G

Text

1. ஸ்ஹிஷ் [||*] கோஜபிறுவஜ்ஜரான த்ரீலுவனவ்ருவக்திகள் பொன்னின் பெருமாள்

2. பராக்ரம பாண்டிஜெவர் நம்பாண்டு இரண்டாவதின் எதிர்

3 அஞ்சாவது [||*] துறாஞாயற்று செவயும் வசிவடவ கூத்து அநியயும்ஸ்ஹிஷ் திவார-

4. மும் பெற்ற அனிழத்து நாள் [||*] மௌ தஜமொ துத்து சூவஸஜஸூதி துத்து [செட்டபோசை]

5. குராமொவிஷ்டனுக்கும் ஹரவாஜமொ துத்து சூவஸஜஸூதி துத்து குரோவி நா-

6. ராயண ஹட்டனுக்கும் குறுமறை நாட்டு விந்தனாரான வராக்ரம வரணவது வெபுஜிமங்கலத்துச் சது-

7. வெபுஜிஷ்டகளுக்கு முன்னுள் நயிநார்வராக்ரமவாணஜெவர் திருவுள்ளம் பற்றிக்குத்த ஹாமடி நாற்பத்து எட்டு-

8. டு வெபுஜித்தி ஹாமடி உம் ஸவணபுஜத்தி ஹாமடி கம் உடையார் திருமுலவூணம் உடைய நயினார் ஹாமடி நம்

9. ஆக ஹாமஜ் ரூசம் பின்பு மாமடி ஸுவலுஜெவர் இதனுடன் கூட்டிவிட்ட ஹாமஜ் உம் மாமடி அரிகேஸ்வர

10. ஷேவர் கூட்டிவிட்ட லாமு^௨ கம் ஆக லாமு^௨ அனபத்து ஏழு ||* இதனுடன் கூட்டி இற்றனா இவர்களுக்கு நாம உதகவலிவடி
11. வடி யஜோநகாக குடுத்த லாமு^௨ இரண்டு மனை இரண்டு லாமு^௨ இரண்டுக்கு ஸ்டிக்குடுத்த நிலமாவது ||* இவ்வூர்
12. பெரிய குளத்தின் கீழ்பாலாற்றுக்கு மேற்கு நாலாங்கண்ணாறு மேற்கு நின்றும் கரைக்கு கிழக்குதடி-
13. பலதிறப்புக்குக் கிழக்குத்தடி மூன்று நிலம் காணிதிறப்பு ||* இதுக்கு கிழக்குத்தடி பலநிலம் இரண்டு மா ||*]
14. குரோவி நாராயணப்பட்டனுக்கும் இதன் கிழக்குத்தடி பலநிலம் இரண்டுமா ||*] இதுக்கு கிழக்கு எல்லையாவது
15. ப[ழ] சேரித்திடலுக்கு தென்மேற்குத்தடி இரண்டு நிலம் காணியின் கீழெட்டுமா முக்காணி ||*] இதில மேற்-
16. க்கடய நிலமரைக்காணி முநதிரிகையின் கீழாறு மாக்காணியுள்பட இதன் தெற்கு திருவிட-
17. யாட்டத்துக்கு மேற்கு நிலம் இரண்டு மா ||*] செட்டபோசைக் குமாரமோவிந டுலுடினுக்கும் ஆக
18. இதன் தெற்கு எல்லை மூன்றாங்கண்ணாற்று வடக்கு வாப்பு ||*] வடவெல்லை திருவிடையாட்ட-
19. த்துக்கு தெற்கு கிழக்கேகாடிந(க்கோடின) காலுக்கு தெற்கும ஆக இன்னான் கெல்லைக் குள்பட்ட
20. நிலம் நாலுமாவும் மனை இரண்டுக்கு மே[ல]லைச்சிறகில் வடதலையில் உறுப்புட்டீர் யஜு நாரா-
21. யணலுடன் மனைக்கு தெற்கு மனையொன்றும் தோட்டமும் குமாரமோவிந டுலுடினுக்கும்
22. சீமைச்சிறகில் மருங்கூர் ஸீ வேங்கடநாடி டுடன் மனைக்கு தெற்கு மனை ஒன்றும் தோட்டமும்
23. நாராயண டுலுடினுக்கும் ஆக லாமு^௨ இரண்டும் மனை இரண்டும் தோட்டமும் தோட்டக்கூறும் மற்றும்
24. இவ்வகா [த*] தில் உண்டான வஜைவராவிகளும் நாம் டுடிகளுடன் வாங்கி இவர்களுக்குக்குடுத்த அளவுக்கு
25. டுடிகளுக்கு ஒத்த [ம]ரியாதியிலே இன்னான் முதல் சுவநுதாரா^௨ வசுதி டுவேஸமே கல்லிலும்
26. செம்பிலும் வெட்டிக்கொண்டு அனுபலவித்துப் போதும்படி கற்பித்துக்குடுத்த
27. அளவுக்கு இப்படியே கையாண்டு அனுபவித்துக் கொள்ளுவாராகவும் பாற்க ||*] இப்படிக்கு இவை
28. கருவூர் பொன்பற்றி உடையான் எழுத்து

ABSTRACT OF CONTENTS

The king Jaṭilavarman Tribhuvanachakravarti Ponṇi-Perumāl Parākrama Paṇḍyaadeva granted a share each in the *ugrahāra* of Vindaṇūr alias Parākrama Paṇḍya Chaturvedimaṅgalam, to

Kurōvi Nārāyaṇabhaṭṭa of the Bhāradvāja *gotra* and Āpastambha *sūtra* and to Śeṭṭapōśai Kumāra Gōvindabhaṭṭa, of the Gautama *gotra* and Āpastambha *sūtra*, on a Thursday, the 14th of the month Tūlā, which corresponded with the 2nd *tithi* of the bright fortnight and the *nakṣatra* Anūrādhā, in the 5th year opposite the 2nd of the reign of the king. Here the document narrates the details of the shares granted originally by the founder and the subsequent additions made to them by his brother Sivallabha. Then follow the details of the lands granted on the present occasion and their boundaries. The extent of land granted to each one was 4 *mās*. The house-site given to Kumāra Gōvindabhaṭṭa was in the west row, north end, south of the house of Yajñanārāyaṇabhaṭṭa; that given to Nārāyaṇabhaṭṭa, was in the east row, south of the house of Maruṅgūr Veṅkaṭanāthabhaṭṭa. The donors are enjoined to get these grants engraved on stone and copper and enjoy them with all the rights with which other shareholders enjoy. At the end occurs the signature of the officer, Poṇṇarri-udaiyāṇ of Karuvūr.

H. SAMBUR-VADAGARI INSCRIPTION OF ALAGAN-PERUMAL PARAKRAMA PANDYADEVA

The subjoined inscription is engraved on the east wall of the *mandapa* in front of the Amman shrine in the Mūlasthānēśvara temple at Śāmbūr-Vaḍagarai. It is dated the 9th year opposite the 2nd of the reign of the king Alagan-Perumal Parākrama Paṇḍyadēva, the elder brother of Parākrama Paṇḍya, born in the Tiruvādirai *nakṣatra*, the donor of the gift mentioned in the document under consideration, (See the Genealogical table given on page 251 above). This year, on a Friday, the Śatabhisha *nakṣatra*, the 2nd of the (solar) month Tūlā, which corresponded with the second *tithi* of the bright fortnight, the prince Parākrama Paṇḍya born in the Tiruvādirai *nakṣatra* granted some lands to the Śrīvaishṇavas of the temple of Alagiyamaṇavāḷapperumal at Vindaṇūr, for the performance of the mid-day *pūja* to that god. The temple of Viṣṇu mentioned herein is, at present, situated at a distance of a mile south-west of the village of Śāmbūr-Vaḍagarai and is surrounded by the ruins of a mud fort. This site is now known as the Vindaṇūr-kōṭṭai. This must be the fort that is mentioned in the inscription, when it gives the boundaries of the land granted. The following places are mentioned in the record:—Alagiyamaṇavāḷa-ppēr-ēri, Vindaṇūr in the Kuṇṇamaṇaiṇāḍu, Pañcha-Paṇḍava-ppaḍukkai-porrai, Āykkudi, and Kaḍayam. There is still a large tank near the ruined fort and this is perhaps the Alagiyamaṇavāḷa-ppēr-ēri. Vindaṇūr, the village in former times, must have extended as far south as the present Vindaṇūr-kōṭṭai. There is at a distance of 1 mile from the village of Āykkudi, a craggy hill in which there is a natural cave with stone beds in it; this natural cave is still known as the Pañcha-Paṇḍavar-ppaḍukkai. This name seems to have been given to it even in the days of our inscription. Āykkudi is a flourishing *agrahāra* of brāhmanas, who are mostly of the Sāmaveda school. It is on the way from Tenkāśi to Śāmbūr-Vaḍagarai. The Kaḍayam mentioned in our inscription cannot be the Railway station of that name, as it is far away from Āykkudi, whereas, the town of Kaḍayanallūr might be identified with it as the latter happens to be near Āykkudi.

H

Text.

1. ஸ்ரீமதே [||*] கொஜபிடு வஜ்ஜராந திருமாவந ஸ்ரீவதிடிகள் அண்ணாழ்வி அழகன்பெருமாள் வராசூர வாணுஜேவற்கு யாண்டு இரண்டாவதின் எதிர் ஒன்பதாவது [||*] துலாநாயிற்று இரண்டாந்தியதியும் வசிவசுவக்ஷத்து அாடிஸியும் ஸாசூவாரமும் பெற்றசுதையத்து நாள் [||*] திருவாதரை நாட்பிறந்த [த] வராசூர வாணுஜேவர்

2. என்று பேர் உடைய நாம் குறுமறை நாட்டு விரந்தநார் நயினார் அழகிய மணவாளப் பெருமாள் நயினா [ர்] திருப்பதி ஸ்ரீ வைஷ்ணவர்களுக்கு இந்நயினாற்கு உச்சந்திருவாராதனைக்கு

திருவிடையாட்டம் ஆகவிட்ட இவ்வூர் ஒட்டின குளம் ஆன ஆழகைய மணவாளப் பெரேரிக்குப் பெருநாங்கு எல்கையாவது [1*]

3. கீழ் எல்கை பெரியகுளத்தில் நீர்நககலுக்கும் கோட்டைக்கும் மேற்பு [1*] நென் எல்கை செங்குளத்துக்கும் ஆய்க்குடிக்கும் போறவழிக்கும் வடக்கு [1*] மெல் எல்கை பஞ்சபாண்டவர்கன்படுக்கை பொற்றைக்கு கிழக்கு [1*] வடஎல்கை கடைபம் பொழுலப்பற்றுக்கும் பெரிய குளத்தில் நீர்நககலுக்கும் தெற்கு ஆக இன்னாங்கு எல்.

4. கைக்குட்பட்ட நன்[ன]ச புஞ்சை மாவடைப்பட்டடை கொடித்தோட்டம் மற்றும் ஏற்பேற்பட்டவசுவூராவிகளும் திருவிடையாட்டம் ஆகக்கையாலும்(ப்) படியும் சுற்பித்து இந்த குளத்தில் பற்றிலே நம்பு செந்தாமரைக் கண்ணாறுக்கு சூவநீர் வந்தியாக குடுத்த நிலம் ஒருமாவும் திருவாழி . . . மக்காணி ஆட் . . .

ABSTRACT OF CONTENTS

In the 9th year opposite the 2nd of the (reign of the) king Jatilavarman Tribhuvanachakravartin Alagan-Perumāl Parākrama Pāṇḍyadēva, on a Friday, the 2nd of the (solar) month Tula, which was the 2nd *tithi* of the bright fortnight of that month, in the Śatabhisha *nakshatra*, Parākrama Pāṇḍyadēva born in the Tiruvādirai *nakshatra*, (the younger brother of the king), granted land to the Śrīvaiṣṇavas living in the quarters where stood the Viṣṇu temple, of Alagiyaṁaṁavāḷapperumāl-nāyinar, situated in the village of Vindaṇūr in the Kuṟumaṁaṁadu, for performing the mid-day *pūjā*. The land granted was near the Alagiyaṁaṁavāḷapper-eri near this village and its four boundaries were:—on the east, the lands watered by (?) the large tank and the fort; on the south, the way leading to Śeṅḡulam and Āykkudi; on the west, the Pañcha-Pāṇḍava-ppaḍukkai-pograi and on the north, the villages of Kaḍayam and Pomulapparru (?), and the lands, watered by the large tank. All the wet and dry lands, the betel gardens etc., shall be farmed by the Śrīvaiṣṇavas and enjoyed by them till the sun and the moon endure. A *mā* of land was granted to Sendānaraḥkkaṇṇaṁ, the *pūjārī* for his maintenance.

I. SĀMBUR-VADAGARAI INSCRIPTION OF JATILAVARMAN SRIVALLABHADEVA

The following inscription is engraved on the south wall of the *mahāmāṇḍapa* of the Mūlaśāntānēśvara temple at Sāmbūr-Vadagarai. It is dated the 3rd year opposite to the second of the reign of the king Srivallabhadeva, born in the Tiruvādirai *nakshatra*. We saw in Ins. H, edited above that the younger brother of Alagan-Perumāl Parākramadeva was also born in the same *nakshatra*, but bore the name Parākrama. Srivallabha of the present inscription calls Parākrama (Arikēsari), the founder of the *agrahāra* of Vindaṇūr, his uncle (*māmaḍu*). Hence, he must also be a brother of Alagan-Perumāl Parākrama, and being born in the same *nakshatra* as Srivallabha, I am inclined to take them both as identical; in other words, Parākrama born in the Tiruvādirai is the same as Srivallabha, (see the genealogical table given on p. 251 above). The inscription records that the king Srivallabha granted two additional shares in the *agrahāra* of Vindaṇūr to two brāhmaṇas. The village of Vindaṇūr is here called also by the name of Perumāl-agaram. The date of the inscription is a Friday, the 30th of the (solar) month Kauni, the seventh *tithi* of the dark fortnight and the *nakshatra* Tiruvādirai (Arudai).

I

Text

1. ஸ்ரீ [1*] கோஜபிடுவடி ஸ்ரீ [1*] வநஜு வர்த்தி [1*] கள் ஸ்ரீ [1*] [வயல] ஸ்ரீ [1*] நம்பாண்டு உவதின் எதிர் [1*] வது

2. கந்திராபி* நறு டயெயும் சவரவக்ஷத்து வவலியும் ஸுகூவாரமும்பெறந்
நமமுடைய ஆடடைப்பிறந்தன-
3. ான திருவாதனைன் வராராமமொகுத்து லொயாயநயலிசுத்து பெ-
ருமநல்லூர் ஸுகூ க்ஷலிபுனுக்கு-
4. ம் நிகுவகாரஸூவமொகுத்து ஆஸலாயன ஸுகூத்து உறுப்புட்டேர் யஜிசு
நாராயணலிபுனுக்கும் [I*] ஸ்வித ஸ் [II*]
5. கோஜபில வஜ்ஜாரந மாமடி பாக்கிறம பாணு ரெவர் முன்னா வைதத குறம-
நைநாட்டு விர்தைதூர் பெரு-
6. மாளகரமாந பாக்கிர [ம*]வாணுஜதமவெடி மங்கலந்து லிபுகளுடன் கூடி
நாம் உடிகவலிவயுடையுடாநமாகக்-
7. குடுத்தலாமம் இரண்டுக்கு விட்ட நிலமாவது [I*] இன்னாட்டு ஸுகூநாரவாணு
வாரதது பெரிய குளத்தின்கீழ் ஏ-
8. ழாங்கண்ணாற்றில் மேற்குநின்று இவ்வமாப்பற்றுக்குக் கிழக்குததடிபலநிலம் நாலு
9. மாவும் மனை இரண்டுக்கு இவ்வகரத்து வடக்குச்சிறகு இரு [ங்] கிண்டி மொமாயா
லிபுது மனைக்கு சிதைமனை பெருமநல்லூர் ஸுகூ-
10. க்ஷலிபுனுக்கும் மேல்கிறசில்முபபுறத்து ஸுவ டிரெ வலிபுது மனைக்கு வடக்கு-
மனை ஒன்றுவிட்டு மனை உறுப்புட்டேர் யஜிசுநாராயண லிபுது-
11. க்கும் ஆக மனை இரண்டும் தோட்டமும் தோட்டக் கூறும் மற்றும் இவ்வகரத்து-
ற்ற மரிபாதி உள்ள வஜ்ஜவாரவியும் இந்நாள் முத
12. ஆசந்திரதாராகம் ஸக்திபபிறவேஸகே கலலி ஆம செமபிலும வெட்டி அனுப-
விப்பாராகவும் பாற்க [II*] இது . . . நென்மலி உடைய-
13. ான் எழுத்து உஸாலவலி*தம முடி

ABSTRACT OF CONTENTS

In the year 3 opposite to the 2nd of the reign of the king Jaṭilavarman Tribhuvanaśaṅkara-
Śrivalabhadeva, on a Friday, the 30th of the month Kanni, which corresponded with the seventh
tithi of the dark fortnight and the Tiruvādirai nakṣatra, the star of his birth, the king Śrivalabha-
dēva granted two shares to 2 brāhmanas in the *agrahāra* of Vindaṇūr called Perumāḷ-āgaram *akas*
Parākrama-Pāṇḍya Chaturvēdimaṅgalam, set up in former times by uncle Parākrama Pāṇḍyadeva,
of the donees one was Śrī Kṛṣṇabhāṭṭa, of the Parāśara *gōtra* and the Bōdhāyana *sūtra*, who was a
native of Perumanallūr. The other was Urupputtūr Yajñanārāyaṇabhāṭṭa, of the Niddhṛva
Kāśyapa *gōtra* and the Aśvalāyana *sūtra*. The extent of land granted was 4 *mās* below the large tank
of Sundara Pāṇḍyapuram and to the south of the lands belonging to this *agrahāra* and it was
situated on the west of the 7th (irrigation) channel. Of the two house sites given, one was situated
in the north row, and was next to and on the east of the house of Iruṅgiṇḍi Gaṅgādhara-
bhāṭṭa. This was granted to Śrī Kṛṣṇabhāṭṭa of Perumanallūr. The second was situated in the west row
and was one house next to that of Sarvadēvabhāṭṭa of Muppuram; this was given to Urupputtūr
Yajñanārāyaṇabhāṭṭa. Thus the two houses, the gardens, etc., attached to the shares should be
taken possession of by the donees from the date specified and enjoyed in exactly the same manner
as all other shareholders, and should get the grant engraved on stone and copper. At the end the
signature of Nennali-udaiyan, an officer of the king occurs and after, the sign-manual '*bulyam*'
is engraved.

**J. SAMBUR-VADAGARAI INSCRIPTION OF JATILAVARMAN
KULASEKHARADEVA**

The inscription edited below is engraved on the south wall of the Jamadagneshvara temple at Kalāṅgāḍu, near Tenkāsi. It is dated Śaka 1416, which corresponded with the 15th year of the reign of the king Jatilavarman Tribhuvanachakravarti Perumal Kulasekharadēva. On a Friday, the 10th of the month Mina, the 10th *tithi* offorinight and the *nakshatra* Pushya, the king made a grant of land and money to a brāhmaṇa for performing the *pūja* in the temples of Tiruvakkavara and Gaṇāśa at the village of Kilāṅgāṭṭūr. The document bears at the end the signature of Koḷumalūr-udaiyaṇ, the officer whose name occurs in several documents of the kings Ativriarāma, Varatuṅgarāma and Śrivalabha, but since the date of this record is S' 1416, which falls in the reign of an earlier king, the Koḷumalūr-Udaiyaṇ mentioned here might be different from the person figuring in the later inscriptions. About the time of the epigraph under consideration there lived a Kulasekhara who was born in the Kārttigai *nakshatra*, and whom I have tentatively taken to be the son of Kulasekharadēva, the brother of Arikēsari Parākrama Paṇḍiyadēva. The present record might be assigned to his reign, which extended from S' 1401 to 1421. We have seen that this prince must also have ruled simultaneously with his cousin Alagaṇ Parākrama (the sister's son of Arikēsari Parākrama, who usurped the throne). It is not quite clear how the two above named Paṇḍyas with Srivalabha, the brother of the latter, could have ruled at the same time and what territorial jurisdiction they had, etc. Anyhow their inscriptions dated from S. 1385 to 1425 are found in the reign of one or the other of the three kings.

The village of Kilāṅgāṭṭūr mentioned in the inscription is the same as Kalāṅgāḍu in the enclave belonging to Travancore, and situated near Tenkāsi and Seṅgōṭṭu.

**J
Text ⁽¹⁾**

1. ஸகாஷ்டி ௨௬*] ஸகாஷ்டிகால ஸூததி (2) ஸ்ரீ கொஜபிற வஜ்ஜாரா-5 [திருவா-
வன (2a) வுக்ரு(ற) வத்தி கள் பெரு-
2. மாள் குலசேகர தேவற்கு யாண்டு பதினஞ்ச ஆவது மீன ஞாயற்று பத்தாந்தியதி* -
யும் ஸூதது ௨ [ஸூ*] லி-
3. ஸகாஷ்டி வாஸமும்பெற்ற பூசத்துநாள் ௧1 ஸுவஸோகூத்து (3) ஸோமாய ந வாசு-
கூத்து இளைய நயினன் தண்-
4. டைதந்த [சு]வாமி பட்டனுக்கு வடவாரிநாட்டுக் களாங்காட்டுர் உடையார் திருவக்-
கிச்சரமுடையி (4) நயினர்-
5. கோயிலும் இவ்வுற்பபிள்ளையர் கோயிலும் நம்பும் தேவகன்மமும் காணி ஆட்சை
ஆக மாதம் நாள்முப்பது வட்ட-
6. மும் பூசத்து நாள் ஒன்றுக்குக்கு யில் ஸோமம் நாள் ஒன்றுக்குப் புண்-
ஸிடாவாகத்து நெல்லு இருநாழியு-
7. ம் அரிசினாழியும் மாதம் ஒன்றுக்குப் பணம் இரண்டு கோட்டை இரண்டு ஆகவும்
பற்றிப் போதும்படி கற்பித்து இன்னாட்டு இவ-

(1) From inked impressions.

(2) Read வு'வலி

(2a) A symbol for the compound *vaṇṇu* is employed.

(3) Read காஸூவஸோகூத்து

(4) Read ஸூடைய

8. ஆர்ப்பறத்தில் இன்றயினர் தேவதானமான வடக்கிங்கால் புரவில் இறையிலிக்கு ஒரு-
பாசை கிலையும் குடி பகன் ஒடு கட-
9. மையும் வாங்கிக்கொள்ளும்படியும் கற்பித்து இதுக்குக் காணிக்கை ஆகத்தாம்*]
காசித்த பணம். (5) நூட்டு [*]
10. இப்பணம் அஞ்ஞற்று அன்பதும் அறைக்கு முதலாக ஒடுக்கக் காணி ஆட்(ச்)சை
ஆகக்கையாளு-
11. ம்படி கற்பித்துவிட்ட அளவுக்கு இம்மரி ஆதிலே பூசித்துச் 'சோறும் உடைமையும்
இறை-
12. யிலியும் பற்றிக்கொண்டு ஆசந்திர*] தாரவற்(ச்)சந்ததிப் பிறவேசமே காணி ஆட்-
(ச்)சை ஆக க-
13. லலிலும் செம்பிலும் வெட்டிக் கையாண்டு கொள்ளவும் பாற்க [*] இவை கொடும-
பாருடையான் எழுத்து உல உல

ABSTRACT OF CONTENTS

In the Śaka year 1416, in the 15th year of the king Jaṭilavarman Tribhuvanaśakravarṇa Perumāl Kulaśekhara-deva, on Friday, the 10th of the month Mīna, which corresponded with the tenth *tithi* of . . . fortnight and the *nakṣatra* Pushya, the king granted to Ṭaiya-naymaṇṇ Tāṇḍai-tanda-svamibhaṭṭaṇ, of the Kāsyapa *gotra* and the Bōdhāyana *sūtra*, the following:—for performing the thirty days' *pūja* on ordinary days and one extra on the day of the Pushya *nakṣatra*, to the gods Tiruvakkisvara and Gaṇeśa at Kilāṅgaṭṭūr, rice, 2 *nālas* of paddy and one *nāl* of rice for *pūnyārāṇa*, two *paṇams* and two *koṭṭus* of paddy per *mensem*: for which he granted one *mā* and a half in the *dēvalūma* land named Vāḍakkil-kāl-puravu belonging to this god (Tiruvakkisvara), as also the rent due from the tenant. To acquire this land the king paid a sum of 550 *paṇams*, which were paid in the temple treasury and the *kāṇṇiyāṭṭu* right was conferred upon the aforesaid person, who is directed to take possession of the land and to enjoy with all rights from generation to generation doing the *pūja*. May this document be committed to writing on stone and copper. At the end is the signature of Koṭṭumālūr-Uḍaiyāṇ.

K. SENGOTTAI INSCRIPTION OF KULASEKHARA ALIAS PARAKRAMA PANDYADEVA

The following is found on the north wall of the *maṇḍapa* in front of the Viṣṇu temple at Sēṅgōṭṭai. The end of this record is damaged, but then the purport of the inscription could be made out from the existing fragment. It belongs to the reign of Kulaśekhara-deva alias Parākrama Paṇḍyadeva, son of Abhirāmā Parākrama Paṇḍyadeva. In the year 1467 of the Śaka era, which corresponded with the 3rd year of the reign of the king, on a Friday, the 11th *tithi* of the dark fortnight of month, and the *nakṣatra* Uttara, the *Vyālipāta* (?) *yōga* and the Simha-karaṇa, the king granted some land to the temple of Kulaśekharaṇṇagar Emberuman at the village of nāyaka-Chaturvēdi-maṅgalam.

The Chaturvēdimāṅgalam referred to in the inscription is no other than the present Sēṅgōṭṭai.

K Text

1. ஸௌமயேஷு [*] ஸ்ரவணி ஸ் [*] ஸௌவ [நெ] கவிராஜ நுகுயு பூஜிவ
கொஜபிடுவஜ்ஜாரா ந ச்ரீ ஸௌவ நுகுவர்த்தி கோநேரி ன்மை] கொண்டான் ஸ் பெரு-
மாள் கவிராஜ வாராகுஜ பாணு

(5) An abbreviation is used for the word *paṇam*.

2. ஷெவர் நடி நராந கௌசெகர ஷெவராந வரா கௌவாண 3 ஷெவந்த
யாண்டு ஸகாஷை தசாகடு என் [மேல்] முன்றுவது விழாவலு வருஷம்

3. சுவரவக்ஷத்து வனகரா ஷெவரே ஷெவவாநித்யோ மஹே
வலிஹகரணை ஷெவ பெற்ற உத்திரத்து நாள் தென்னூரிநாட்டு

4. நா[ய]கஜதமவெடுதி உக்கலத்து நயினர் குலசேகரவிண்ணகர் எ[ம்பெ]ருமா-
னுக்கு திருவிடையாட்டம் பாட்டமாகக்கு

5. கைக்கு முறைக்கு நாம் மேற்படியார் [அஞ்சாலியில்] மேல் ந்தமித்த-
துக்குடுத்த நிலமாவது மேற்படி நாட்டு மே

L. KALANGADU INSCRIPTION OF PARAKRAMA PANDYADEVA SAKA 1470

On the north wall of the Jamadagnésvara temple at Kalāṅgāḍu is written this very ill-spelt document. It belongs to the reign of **Parākrama Pāṇḍyadeva**, son of Abhirāma Parākrama. It is **dated S'. 1470**, which corresponded with the **6th year** of his reign. This year the prince Abhirāma-varman, the son of Tirunelvēlpperumāḷ made a gift of land for a festival.

The reigning king is Parākrama, the first son of Abhirāma Parākrama; whereas the donor appears to be Abhirāma *alias* Varatuṅgarāma, but then he is the son of Parākrama and not, as is stated in the record, of Tirunelvēlpperumāḷ. The mistake is quite in keeping with the very faulty language in which the document is drawn up. Kilāṅgāṭṭūr, it is said, was situated in the Vaḍa-vārināḍu.

L

Text ⁽¹⁾

1. ஸாலுஷு || *] சகாத்தம் தசாளயல் சுவத்தி ஸ்ரீ ⁽²⁾ கோச்செடிவன்மான
திறிபுவனச்சக்கி-

2. நவத்தி [க] . னே . ர்மை கொண்டமன் ⁽³⁾ [ஸ்ரீ] பெருமாள் ⁽⁴⁾ . து[வி?]ம பாக்கி-
ரம பாண்டி தே[வ*]ரான

3. நந்தனரான [ஸ்ரீ] பெருமாள் ⁽⁵⁾ பைராகிரம பாண்டிய தேவர்(ரற்)கு இயாண்டு
சுவது கிலக ஹு மாசி

4. [உயெ] தெயிதியும் பூறுவ ப[க்க]த்தில் ஏகாதேசியும் சக்கிரவாரமும் [யெட்டு]மான
⁽⁶⁾ யோ-

5. கமும் லவ ⁽⁷⁾ கரணமும் பெற்ற உத்திராடத்தினுள் [ஸ்ரீ] பெருமாள் திருநெல்வே
லிப்பெருமாள்-

6. ரான தனனரான ⁽⁸⁾ சுவிராம வன்மா[ன*] நாம் வடவாரிநாட்டு கிளங்காட்டுர்
உடையார் திருவக்கிரமுடைய நயினற்கு

7. விளாபுசை க நாள் ஒன்று[ககு] அமுதுபடி முன்னாழி ஆகவும் கரியமுது உப்பு அமுது
மிளகு அமுது நெய் அமுது

(1) From inked impressions.

(2) Read ஸுவதி ஸ்ரீ

(3) Read கோனேரின்மை கொண்டான்.

(4) Read அபிராம பராக்கிரம பாண்டிய தேவர் நந்தனரான

(5) Read பராக்கிரம

(6) Read ஆயுட்மான

(7) Read லவ

(8) Read திருநெல்வேலிப் பெருமாள் நந்தனரான சுவிராம

8. தேங்காய் சர்க்கரை⁽⁹⁾ பழம் இலைமுது அடை(ய்)க்காய் அமுது சாற்றுப்படி (சாறுப்-
படி) தா⁽¹⁾யி⁽¹⁾பம்⁽¹⁾ எண்ணைக்காய்-

9. வெண்டி⁽¹⁰⁾ன⁽¹⁰⁾தம்⁽¹⁰⁾ ஆக இது வகை படிவேண்டும் படிக்கு நாம் தேவதானம் பாட-
ட(ம்)மாக விட்ட வ⁽¹¹⁾ட⁽¹¹⁾ வாரி⁽¹¹⁾நா⁽¹¹⁾

10. அ⁽¹²⁾லை⁽¹²⁾ யும் தெர்கும் நபுவ⁽¹²⁾ந⁽¹²⁾லங்கண்ணு தடி முன்று
நிலம் அரைக்காணியும்

11. கண்ணு தடி ரிவு நிலம் காலே அரைக்காலே அரைக்காலும் ப. த.
தா⁽¹³⁾ய்⁽¹³⁾ தடி

12. தா⁽¹⁴⁾ய்⁽¹⁴⁾ முந்திரிகையின் அரையும் தடி ஒன்று நிலம் முந்திரிகையின் ஆறுமாக்க

13. யில்⁽¹⁵⁾ அ⁽¹⁵⁾டி [திருவிளக்குன்⁽¹¹⁾ எண்ணை பஞ்சாஅமுதத்து⁽¹²⁾

14. ஒன்று கிளாங்காட்டுர் தென்பனூரால் எங் கண்ணு தடி (ஒன்)

15. ஒன்று நிலம் காணி அரைக்காலும் தடி ஒன்று நிலம் அரைக்காணி அரைக்காலும்

இவை உ⁽¹⁶⁾யம்பும் எட்டாவ

16. ரணியும் தடிக ஒன்று [நிலம்] முந்திரிகையின் காலும் தடி ஒன்று நிலம்

17. முந்திரிகை அரைக்காலும் நிலம் ஒன்று நிலங்க⁽¹⁷⁾ள் ஆறுமாக்காணி

18. வி⁽¹⁸⁾ரபாடு எர்ப்பபட்டதும் வரியி⁽¹⁸⁾லா⁽¹⁸⁾ர*⁽¹⁸⁾ கணக்கிலும் வி த்து

தேவதானம்

ABSTRACT OF CONTENTS

In the Śaka year 1470, the 6th year of the reign of Parākrama Pāṇḍyadeva, son of Abhirāma Parākrama, on Friday, the 21st of Māṣi, in the year Kilaka, which corresponded with the 11th *tithi* of the bright fortnight, in the Ayushman yoga and Bhava karana, the nakshatra Uttarashāḍha Abhirāma-varma, son of Tirunelvelipperumāl granted for the celebration of a festival, land six *mās* and a *kūḍu* in extent. Out of this the following expenditure was to be incurred :—Rice for offering, 3 *nālis*; vegetables, salt, pepper, ghee, cocoanuts, sugar, plantain fruits, betel leaves, betel nuts, sandal paste, oil, curry stuffs, etc., required for the day's expenditure should be purchased. A pañchāmrita abhiśhékam was to be performed on the day of the festival.

M. SAMBUR-VADAGARAI INSCRIPTION OF KULASEKHARA ALIAS

PARAKRAMA PANDYADEVA. SAKA 1471

The following is engraved on the east wall of the *mahāmanḍapa* of the Mūlasthānūśvara temple at Sāmbūr-Vadagarai, and belongs to the reign of Kulasekhara, alias Parākramadeva, son of Abhirāma Parākrama. It is **dated the Śaka 1471**; this year the king made a grant of some land to the god Abhimuktīśvara at Vindaṇūr, alias Perumāḷ-agarām or Parākrama Pāṇḍya Chaturvēdi-maṅgalam. The king is said to have been born in the Aśvati nakshatra. The record is incomplete.

M

Text ⁽¹⁾

1. ஸ்ரீமதி⁽¹⁾ || *⁽¹⁾ கோஜபி⁽¹⁾வடி⁽¹⁾ ரா⁽¹⁾ ந த்ரி⁽¹⁾லுவ⁽¹⁾ந⁽¹⁾வ⁽¹⁾த்திகோ⁽¹⁾நேர்மை கொ-
ண்டான் சலிரா⁽¹⁾த பராக்⁽¹⁾ரபா-

(9) Read சர்க்கரை

(10) Read வெஞ்சனம்

(11) Read திருவிளக்கின்

(12) Read பஞ்சாமிர்தத்துக்கு

(1) From inked impressions.

2. ண்டுஜெவர் நடிநராந குலைசேவரா ஜெவராய வராசுரவாணு தேவந்த
யாண்டு ஸக[ர]-

3. ஸ்டு தசாளமகல் மேல் செல்லா சின்ற ஸௌஜு ஸாவசுஸுரத்து டக[ரி]னாயநத-

4. துஸாஸீதுவில் துலாரவி நெடயும் வசிவபுசுத்து வெள[ரி]னெடபும ஸா-
சுவாரஸ்டு ஸாலெ-

5. யாமமும் வரிஹகாணமும்பெற்ற சுஸுதி நக்சுசுத்து நாள் சலிராஜ வரா-
சுரவாணு ஜெ-

6. வற்கு நடிந சுஸுதி நக்சுசுத்து ஜாதாராந திருநெல்வேலிப்பெருமான[ரி]ய நாம்
குறு மறை-

7. நாட்டு விந்தனாராந பெருமானக[ரி]மான பராசுர பாணுவுதுவெழுதி ஓகலுத்து
உடையார் சலிராஜ-

8. கீஸாஸமுடைய ந[ம்] நயினுற[க்]கு தேவதானமாகக் குறித்த [மேற்படி] (2)
நாட்டு [மேற்படி] (2) ஊர் பெரியகுளத்தின கீழடி மேட்டு ம-

9. டை பற்றில் நயினுற[க்]கு குறித்த ந[ம்] கண்ணாற்று (3) கிழக்கு நின்றும்
தடி பல நிலத்துக்கும் வடமேற்கு தடி (4)

10. [இதன்] (5) தெற்கு தடி (4) [இதன்] (5) நாலா[ங்] கண்ணாற்று (3) வட-
மேற்கு (4) [இதன்] (5) மேற்கு தடி (4) [இதன்] (5) மேற்கு

11. தடி [இதன்] (5) தென் எல்கை வடமேற்கு தடி (4) [இதன்] (5)
தெற்கு தடி (4) [இதன்] காலிடை வடமேற்குத்-

12. தடி (4)

13. . . . [இதன்] (5) தெற்கு தடி (4) ஆக ஈம்
கண்ணாற்று (3) மேற்கு நின்றும் [தடி] (6) பல நிலத்துக்கு கிழக்கு

14. . . . (4) ரு[கண்ணாற்று] (3) கிழக்கு ரு[கண்ணாற்று] (3) பகுதிக்கு வடக்கு
தடி (4) [இதன்] (5) காலிடை வடமேற்கு தடி (4) [இதன்] (5) கிழக்கு த-

15. டி (4) [இதன்] (5) தெற்கு தடி (4) [இதன்] (5) வடக்கு
தடி (4) [இதன்] (5) தென் கிழக்கு தடி (4) [இ-

16. தன்] (5) வடகிழக்கு தடி (4) [இதன்] (5) கிழக்கு தடி (4) [இதன்]
(5) வடக்கு தடி (4) [இதன்] (5) கிழக்கு தடி (4) இதன் மேற்கு அடையவா .

17. . . . (4) [இதன்] (5) கிழக்கு தடி (4) இதன் மேற்கு அடையவா .
ள அ[ங்கண்ணாற்று] (3) (4) கிழக்கு நின்ற

18. தடி ரு[ங்கண்ணாற்று] (3)க்கு மேற்கு தடி (4) [இதன்] (5) மேற்கு[க்]கு
தடி (4) [இதன்] (5) தெற்கு தடி (4) இதன் கிழக்கு தடி

19. . . . (4) [இதன்] (5) வடமேற்கு தடி (4) [இதன்] (5) வடமேற்கு தடி
. . . . (4) ந[ம்] கண்ணாற்று[மேற்கு தடி நின்றும் தடி பல நிலம்]

(2) Here a symbol for மேற்படி is used.

(3) A symbol of கண்ணாற்று is here employed.

(4) Tamil numerals expressing laud-measures are employed here, since, printed types for these could not be got, they are omitted in the transcript

(5) An abbreviation for இதன் is employed here and in subsequent places.

(6) An abbreviation for தடி is employed here.

20. (4) க்கு தெற்கு தடி (4) [இதன்] (5) வடக்கு தடி (4)
 [இதன்] (5) வடக்கு தடி (4) [இதன்] (5) கிழக்கு தடி (4) ஆக
 21. (4) இன்னிலம் அஞ்சுமாவுக்கும்

ABSTRACT OF CONTENTS

In the Saka year 1471, Saumya, in the Śararitu, on Friday, the 15th of the month Tulā, which corresponded with the Paurṇimā of the bright half (of that month), in the Saubhāgya-yōga and the Simha-karāṇa, and the *nakshatra* Āśvati, in the reign of the king Jatilavarman Tribhuvanachakravartin Kōṇērimai-konḍāṇ Kulaśekhara, *alias* Parākrama Pāṇḍyadeva, son of Abhirāma Parākrama Pāṇḍyadeva, Tirunelvelipperumāl, (another) son of Abhirāma Parākrama Pāṇḍyadeva, who was born in the Āśvati nakshatra, granted to the god Abhimuktīśvara at Vindaṇūr, *alias* Perumāl-agaram or Parākrama Pāṇḍya Chaturvēdimaṅgalam, in the Kuṟumaṟaṇāḍu, the following pieces of land :— (Here follow a list of lands and their extent). Thus the total of five *mās*.

N. KALANGADU INSCRIPTION OF KULASEKHARA ALIAS PARAKRAMA PANDYADEVA

The following inscription is engraved on a stone set up in front of the Jamadagnēsvara temple at Kalāṅgāḍu. It belongs to the **7th year** of the reign of the king Jatilavarman Tribhuvanachakravartin Kōṇērimai-konḍāṇ **Kulaśekhara** *alias* **Parākrama Pāṇḍyadeva**, son of Abhirāma Parākrama Pāṇḍyadeva. In the **Śaka year 1472**, (cyclic year) **Sadhāraṇa**, on Thursday, the 25th of the month Tulā, which corresponded with the full-moon in the bright fortnight, in the Vyaghāta-yōga, Simha-karāṇa and *nakshatra* Uttarāśhāḍha, Pūyādāṇ, *alias* Parākrama Pāṇḍya Tonḍaimān, *alias* Cheṇ....dikkāḍēvar of Tōvālai, otherwise known as Edirvillīśōlapuram, was, at the instance of Alagaṇ-Perumāl, son of Tirunelvelipperumāl, appointed the hereditary accountant of the temple of Sri Vakkiśvara at Kīlāṅgāṭṭūr.

The king mentioned herein is the first son of Abhirāma Parākrama and the Alagaṇ-Perumāl is the famous Śrīvallabha, *alias* Anivirarāma Pāṇḍya, son of Tirunelvelipperumāl. The name Edirvillīśōlapuram is the vulgar form of Edirvillīśōlapuram. Tōvālai is the southernmost frontier station of the Travancore State.

N

Text

1. ஸாமுதயம் [||*] ஸ்ரீ வக் கீஸநாயஸு ஸ்ரீஹொஜ்யபதி ஸாவநடி ஸு-
ஹாரி விஸிபுரொயாயுட்ட
2. ஹதீஉகி ஸுடாயகடி குடிவணெஸ்ராரஜெயடி [||*] ஸகாஷடி குயிரத்தா
நாநாற்று எழுப-
3. த்திரண்டின்மேல் செல்லாநின்ற ஸ்ரீஹொஜ்யபதி கோடிபுவடிபுராந த்ரிஸுவநஜி-
குவதீ திகோனே-
4. ரிமைகொண்டான் ஸ்ரீஹொஜ்யபதி வராசுடி வ[||*]ணெடிவநஜிநராந காவ-
ஸெவா டெவராந வரா[||*]சுடி-
5. வாணெடிவநகு ய[||*] ண்டி ஏழாவது ஸாயாரண வராஷடி துறா
நாயற்று இருபத்தஞ்சாந்தேதியும் வடுவடி-
6. வக்ஷத்தா வெளவெணெடியுடி மூராவாசுடி வுரவா[||*] யோமடி
விஹகாணமும் பெற்ற[உத்திரட்ட]பதி நாஷ

7. தோவானையான எதிர்வில்லிசோழபுரத்து பிரியாதான் பாக்கிய பான்டிபத் தொண்டமான்

8. சென்...டிக்காதேவர்க்கு நம் சூரபதத...க்கு தானக்கணக்கு காரியாழ்சையாக கல்பித்து நம்-

9. குமாரன் திருநெல்வேலிப் பெருமாள் நடை...நாந அழகன் பெருமாள் சீவையிடு கையிடு

10. நானது முதலுக்கு நம் ஆலயத்துக்கு தானக்கணக்கு காரியாழ்சையாக எழுதி கொண்டு கண-

11. க்குக்கு நாள் ஒன்றுக்கு பிசாழ (?) நாழியாகவும் மாதம் ஒன்றுக்கு கோட்டை முக்காலாகவும் ஆக...பவற் -

12. . பெற்றுக்கொண்டு இன்னுள் முதலுக்கு நம்முடைய முதலுண்டானதுக்கு கணக்கும் எழுதிக்கொண்டு

13 சூரபுரா(ர)வசு வணதி புவெயசெ கல்லிலும் செம்பிலும் வெட்டிகை பாண்டுகொள்ள-

14. வம்சூழிவணை ஸ்ரீரத் எழுத்து

ABSTRACT OF CONTENTS

In the Śaka year 1472, (cyclic year) Sādhāraṇa, which corresponded with the 7th year of the reign of the king Jaṭilavarman Tribhuvana-Chakravartī Kōṇērīmaikondāṇ Kulasekharadeva, alias, Parākrama Paṇḍyadeva, on Thursday, the 25th of the month Tula, which was also the full-moon *tithi* of the bright fortnight, in the Vyāghāta-yōga, Simha-karāṇa and Uttarashāḍha *nakshatra*, Alagan-Perumāl, son of Tirunelvēlpperumāl nominated one Priyādāṇ otherwise known as Parākrama Paṇḍya Tonḷaimāṇ Chēṇ dikkādēvar of Tōvālai, which was known also as Edirviliśōlapuram, as the accountant of the temple of Tiruvakkisvaram, a note to that effect was despatched to the temple and the man nominated was appointed to the same. He was to receive (in remuneration) one *nālī* of rice daily and three quarters of a *lotṭai* of paddy per mensem, with this income he should, also his descendants, continue writing the accounts of this temple as long as the moon and the stars endure.

○. SAMBUR-VADAGARAI INSCRIPTION OF KULASEKHARADEVA ALIAS PARAKRAMA PANDYADEVA

On the south wall of the *mandapa* in front of the central shrine of the Sundararaja-perumāl temple at Viṇḍanūr-kōṭṭai near Sāmbur-Vaḍagarai is engraved the following inscription, which is damaged at the end. It belongs to the reign of the king Jaṭilavarman Tribhuvana chakravartī Kōṇērīmaikondāṇ Kulasekharadeva, alias Parākrama Paṇḍyadeva son of Abhirāma Paṇḍyadeva and is dated the 7th year of his reign, which corresponded with the year 1472 of the Saka era and the cyclic year Sādhāraṇa. This year, in the Uttarāyana, on Monday, the 19th of the month Mithuna, which was also the second *tithi* of the bright fortnight, in the Vyāghāta-yōga, Simha-karāṇa and *nakshatra* Punarvasu, Alagan-Śokkan, otherwise known as Sundarattōḷudaiyāṇ, of the Kauśika-gōtra and Bōdhāyana-sūtra, who was one of the Kōdu-kula (?) *subha*, was nominated the hereditary accountant of the temple of Gōvindarāja-pperumāl, at Viṇḍanūr, by Tirunelvēlpperumāl, son of Abhirāma Parākrama Paṇḍyadeva and who was born in the Āsvatī *nakshatra*. The appointment carried with it a pay of threefourths of a *paṇam* and threefourths of a *koṭṭai* of paddy per mensem.

o

Text

1. வாதக ப்ருநாடி டேவாநாடி ஜெளவிஜாவொவறாவிதடி விநாவாபரீ
உவாவிஜெளவிஜாபாடிஜாஜ சாஸநடி [||*] ஸகாஷ்டி தசாஸநடி மேல் செல்லா-
நின்ப ஸ்ரீ ஸ்ரீ கொஜடிரு வஜுராந த்ருவநவகுவதிடி கோநேர்மை
கொண்டான்

2. சவிநாபராக்ருவாணுஜெவர் நநநராந நடி காராநா காவசெக
நடிவராந வரா க்ருவாணுஜெவர் கு யாண்டுஜெவாது வராயாரண வதூரது
உதத நாய நதத [||*] ந ரவி ரு தேதியும் வலிவகுவக்ததம் பி தியையும

3. மொவாநமம் வராவாதயொமமம் விரஹகாரணமும்பெற்ற வான்
வலிசுத்து நான் கோதகுல வலிவயாரில் கௌரிக மொகுது மொயாய
வலிசுது அழகியசொக்கனு சநதாத்நோளுடையானுக்கு நம் வீட்டுக்கு நம்குணக்கு

4. காணி ஆன்சை ஆகக்கு [||*] து மாதம் ஒனறுக்கு பணம் முக்காலும் கோட்டை
முக்காலும் அசுவக்கு ஒக்
. கனம் குக்க கற்பித்து நம் காராநா சவிநாபராக்ருவா-
ணுஜெவர் நநநராந [||*] ஸ்ரீ

5. நக்சுதுது ஜாபராப பெருமாள் . . . திருநெல்வேலிப் பெருமாள் ஒலை நம் காரி-
பம் பார்க்கும் கோனேரி ஒப்பி கணக்கு க . . யனும் நம் தானிகர் .
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P. SIMBUR-VADAGARAI INSCRIPTION OF TIRUNELVELIPPERUMAL. SAKA 1474

The inscription published below is engraved on the south base of the *mahāmāṇḍapa* of the Mūlasthānēśvara temple at Sāmbūr-Vaḍagarai. It belongs to the reign of **Tirunelvelipperumāḷ** alias Dharmapperumāḷ **Kulaśekharadeva** and is dated the **year opposite the second of his reign**. This year corresponded with the **Śaka 1474**; in this year, the king appointed one **Sokkan Kanḍiyādevan** to the hereditary accountantship of temple of the Mūlasthānēśvara at Vindaṇūr. The inscription begins, in the second line, with the later Pāṇḍya 'introduction', beginning with *bhuvan-ēkavira*.

P

Text

1. வலாயு தெதக வததடி வஜவாஸாநஜெளவிவிர் சிரிமுலநாத சிவசம்போ
ஜயதி சாசுவதம் சாதனம் ஆதிவண்டேசவாஜெயடி ஸகாஷ்டி

2. தசாஸநடி மேல் செல்லாநின்ற ஸ்ரீ ஸுவநெகவீரவ த்ருகாவ ப்ருஜீவ
உவாநாஜெஹு ஜயந்தமங்கல புவராஸுர [கெஷாஸாந] நாரவிஹ கௌ-
ஹத-

3. மோஜீவாகுர வொஹவிசு[வடவாநடு] தேவப்பிரமாணவூராவ நாவாயு
சங்கித ஸாஹித்யஸாவபூம கோச்சடிவன்மாரா

4. த்ருவநவகுவதிடி கோநேரிமை கொண்டான் அபிராம பராக்கிறம் பாண்டிய
ஜெவர் நந்த[||*]ரான திருநெல்வேலிப் பெருமாள்-

5. ன தன்மபெருமாள் குலசேகரதேவர்கு ஆண்டு உவது என் மாகாப தம்வந-
ஸரத்து தெச்சிணைபநத்து சாருதுவின கந்திரவி டெயும் அபாபகந் தில் து-

(i) திபயும் மந்தவரமும் புணர்சூழ மீராமயோகமும் வாகாணமும் பெற்ற-
புநர்சூசத்து நாள் நம ஆல்ய*த்து இரணடாங்குடி சொக்கன் கண்டிபதேவனுக்கு மீழ்
தேவகன்மிகுணுக்கு காணி

7 யாடசைபாக கற்பிக்கும்படிக்கு நம் குரான் தன்மபெரு மாள் குலசேகரதேவன் நம்
வாசல் காரியம் நயினான்னும நம் ஆலையக்கணக்கு செண்பகராமக்குட்டிக்கும தானிகநுக்கும்

8 ஒலை வரவிடுகையில் நம் ஆல்ய*க்கணக்கு ஒத்தவண்ணம் உடைபையும் சேரம
மற்றும் உண்டான சுவநதாங்கரும் நானது முதலுக்குப்பற்றிக்கொண்டு காணிபா-

9. ட்சையாக சந்ததி விழவேசமே செம்பிலும் சிலைமிலும் வெட்டி கையாண்டு கொள்-
ளவும் இப்படிக்கு ஆலயக்கணக்கு செண்பகராமக்குட்டி கழுத்து

10. சூழீவடுணையுரது எழுத்து [|| *]

ABSTRACT OF CONTENTS

In the Śaka year 1474, in the year opposite the 2nd of the reign of the king Jajbhuvana Tribhuvanaachakravarii Kōṇerimāṅkōḍḍāṅ Tirunelvelipperumāl, otherwise known by the names Dharmapperumāl and Kulasekharadeva, which corresponded with the cyclic year Pūṇbhāvi; in the Śravana, on a Saturday the 5th of the (solar) month Kānni, which was also the second *tithi* of the dark fortnight, and *nakṣatra* Purnavasu, Br̥hma-yōga and Varāha-karṇa, Śokkan Kaṇḍiyadevan being recommended by the king to the place of the hereditary accountants under the *dēvākarmis* of the temple of Mūlasthan and was appointed, on the same conditions as the other accountants. He is ordered to get the rice, etc., perquisites belonging to the appointment, and continue himself, as also his descendants, as accountants as long as the moon and the stars endure.

Q. SAMBUR-VADAGARAI INSCRIPTION, OF TIRUNELVELIPPERUMAL. SAKA 147

The following damaged inscription, which is also incomplete is engraved on the east wall of the *mandapa* of the Sundararajapperumāl temple at the Vindayūr-Kōṭṭai. It belongs to the **year opposite the 2nd** of the reign of the king **Tirunelvelipperumāl alias Dharmapperumāl Kulasekharadeva**, son of Abhirāma Parākrama Pandyaadeva, which corresponded with the saka year 1474. The date, as also the portion containing the subject matter of the inscription, is lost.

Q

Text

1. னதசு ஸ்ராஹி டேவாநாடி லேனலிஜாஹொவ(தொலி(ர)தடி விநாவா
நீடி உஹாவிஜே-

2. ணா மொடிவிநராஜ ஸாவம' [|| *] ஸகாஷ்டி தசாளசெல் மேல் செல்லா
நின்ற ஸுவதி ஸ்ரீ.....

3. கொஜபிற வபுராந [திஹ]வநஹுசுவதிடி கோ நேர்மை கொண்டான்
சுவி[ராஉ வ*]ராசுஉ வாணுடேவர(ர)ந-

4. நதராந நடி கும்பாரன் திருநெல்வேலிப் பெருமாள் தன்மப்பொருள் குலசேகர
தேவற்கு

5. ஆண்டு இரண்டாவதின் ஷத்ரீ வரிபாவி ஸ்ட்ருவதரத்த ஸரூதாவில் . . .
 . . . துர
 6. ஷத்ரீ

R. SAMBUR-VADAGARAI INSCRIPTION OF THE REIGN OF ATIVIRARAMA
 SRIVALLABHA. SAKA 1487.

The samjoined inscription is engraved on the east wall of the *mahāmālaya* of the Mūlasthanēsvara temple at Sāmbur Vadagarai. It is dated the Śaka year 1487, which was also the third year of the reign of the king Ativirarāma Śrivallabhadeva. In the year Kāṭhāna, in the Uttarāyana, the Hāstana-sukra, on Thursday, the 6th of the month Makara, the thirteenth *tithi* of the bright fortnight, the Mahendā-vōga and Varāha-karāṇa and *nakṣatra* Mrigaśīrṣhā, one Irāk-kūḍapperumāl, alias, Kallamāṇi Sivak-kālīṅgarāyaṇ was appointed as the accountant of the Sāmbur-Vadagarai etc., of the temple of Mūlasthanēsvara at Vindanur, by the order of the king.

R
 Text

1. ஸாஸாபடிததசு ஸததது ஸஜஹ ஸாஸாஜாவினிர் ஸ்ரீ ஜெது.நாய பரிவ
 ஸஜெர [ஜட]யதி ஸாஸதது ஸாஸ-
2. தது சூலிவனெ ஸாஸாஜெயது | ஸகாஷ்டு ஸகாஅமிளல் மேல் செல்லாகின்ற
 ஸாஸாவி ஸ்-
3. [ஸாஸ]தகவீர வதுகாரு பூடிவ ஜாஸாஜா[வி]நது [ஜகஜெம]ம
 ஸாஸா* ஸ்ரீஸாஸகஜாஸாஸா
4. நாரஸிவஸகோஹ த[ஜெ]திவாகா [வாஸ]வி[ஸ] வடிவாநது
 ஜெவஸாஸாஸாஸா-
5. வநாஸாய ஸாஸித ஸாஸித ஸாவது ஸஜெ கொஜபிஸ வஜாஸாந
 தி ஸாஸவதுகுவதி ஸாஸ-
6. ஸ்ரீம கொண்டான் திருநெல்வேலிப் பெருமாள் வீரவென்பாஸாஸான் தன்மப-
7. பெருமாள் குலசேசரதேவர் ஸந்தநாந அழகம்பெருமாள் அதிவீராமனா ஸ்ரீ
 வது-
8. ஸஜெவசு க்கு ஆண்டு மூன்றாவது க்ரோயந ஸாஸதரத்த ஸாஸாஸதத்து
 ஸாஸஜெ-
9. துவிஸ ஜகாஸாயிற்று ஆறந்தேதியும் வதுவதுவதுதது [ஜயெ]ஸாயிஸு
 ஸாஸ[ஸ]திவாஸஜு ஜா-
10. ஸாஸ[ஜெ]யாஸஜு வராஸகாஸ[ண]*[மும்] பெற்ற ஜுஸிஷு[தது] நாள் ஸ
 குசிந்தாமணி வஸாஸ்டு கிடாஸ-
11. து இராக்குதப் பெருமாள் கள்ளப்பிரான் சீவலக்காலிங்கராயனுக்கு ஸீபண்டாக்க-
12. ஸாஸ[ஜெ]யாஸ[ஜெ]யு[தது] கண்காணியும் திருமாஸையும் காணியாட்சையாந கற்பிக்கும்படி-
13. க்கு நம் குமாஸன் அழகம்பெருமாள் அதிவீர[ா]மனா ஸ்ரீ வது. ஸஜெவது
 நம் வாஸல் காரியம் நயின-

14. [னுக்கும் தானக்கணக்கு சொக்கன் கண்டிபதேவனுக்கும் தானிக நுக்கும் ஓலை வாவிடுகையில் சீபண்-

15. டார்க்கணக்குக்கும் திருவாழிக்கும் கண்காணிக்கும் திருமலைக்கும் மற்றும் அற்பு-
படி உடை-

16. நாமபும சொததும் மறுமுண்டான சுதந்திரங்களும் இதுமுதலுக்கு பற்றிக்கொண்-

17. டி கணக்கும் எழுதிக்கொண்டு திருவாழி கண்காணி திருமலையும் செம்நுகொண்டு
காணி-

18. பாட்சையாக ஆசன்தாராடி ஸனகி வு வெ ஸுமே* செம்பிலும் சிலையிலும்
வெட்டிக் கைய்யான்-

19. டி கொள்ளவும் ஆதிவணை ஸுரநு எழுத்து

S. AND T. KALANGADU AND SAMBUR-VADAGARAI INSCRIPTIONS OF ATIVIRARAMA PANDYADEVA. S. 1489 AND 1492

The two following inscriptions which record the appointments of temple officers are found in Kalāṅgādu and Sāmbūr-Vaḍagarai respectively. The one is engraved on the east wall of the *mahāmāṇḍapa* of the Jamadagnēśvara temple at Kalāṅgādu, while the latter is found on the north wall of the *mahāmāṇḍapa* of the Mūlasthanēśvara temple at Sāmbūr-Vaḍagarai. At the beginning of the first is a Sanskrit verse written in the Tamil and the Grantha characters in the most faulty manner; the rest is in plain Tamil prose. It records that one Śikailāyam-uḍaiyāṇ, *alias*, Marattiru Vāṇādarāyaṇ of Ulaguchintāmaṇi-vāṇāḍu was appointed to the accountantship of the temple of Jamadagnēśvara at Kilaṅgāṭṭūr by the king, Ativirarāma Pāṇḍyadeva. It is dated the Śaka year 1489 which was also the 5th year of the reign of the king Alagan Perumāi, *alias* Śrivalabhadeva and Ativirarāma Pāṇḍyadeva, the son of Tirunelvēlpperumāi Kulaśekhara-
dēva and grandson of Abhirāma Parākrama Pāṇḍyadeva. The appointment took effect from Friday, the 24th of the month of Arpaśi, which corresponded with the 7th tithi of the bright fortnight, the Simha-karāṇa and Pushya nakshatra.

The second record is dated the Śaka year 1492, the cyclic year Pramoduta, which was also 8th year of the reign of Ativirarāma Pāṇḍyadeva. On Monday the 25th of the month Kanni in the Dashināyanam, which corresponded with the 11th tithi of the bright fortnight, in the Simha-karāṇa and Śubhayoga and the nakshatra Pushya, Tirumēniyalagiyaṇ, *alias*, Tanḍaikkāla Brahmādarāyaṇ of the Kāśyapa gōtra and Bōdhāyana Sūtra was appointed to do the thirty days' *pūja* in the temple of Mūlasthāna, the appointment was made by the king himself. As in the previous document the king's father's name is given and it is preceded by the usual later Pāṇḍya 'introduction' beginning with *bhuvaneśvara*.

S

Text

1. ஸாலகஸு ||*|| பாதகி லு சஞ்ஜி விருத்திநாம்
2. சுரர்க்கிறவத்தி-யு-நஸாரிணா அஹாசு
3. திருவக்கிணுரவா ஸுமேசவாமி சாஸ-
4. நம் ஆதிசண்டேஸ்வராஜேயம் ||*|| சுகாஷ்டி -
5. சாஸுசில் மேல செல்லாநின்று ஸுவி பூ புவ-
6. நேகவீர சுகலகுணஸ்டபன்ன ஆகவாமன-
7. ஜநகேராள தமோதிவாகர சோளஸந்து வ-

8. டீவா தந்நரான அழகன் பெருமாள் அதிவிராமனான ஸ்வவதுலுடேவந்தர் ஆண்டு அவது
9. பூரோடித ஸாவதுரத்து டக்ஷிணாயநத்து வடி ; கீதமில்லா பரமபுரியும் சுவரவச்சு-
10. த்து வாகாடிரியும் ஸோவாரமும் ஸாலபோமும் விரோகரணமும் பெற்ற வரவுநக்சு-
11. சூதது னாள் காஸுவமோசூத்து ஸோவாத ஸூதது திருமொழி மகிழ்வா வு ஸோடிநாயன்
12. நண்டைக்கால வுஹாடிநாயனுக்கு பண்டுடையானுமி பழம்பேரைம் கவித்த முப்ப-
13. துவட்டமும் நம் சஜினை காணியாட்சை ஆக கல்பித்தபடிக்கு நம் குமாரன்
14. அழகன் பெருமாள் அதிவிராமனான ஸ்வவதுலுடேவர் ஓலை நம் வாசல்து. க்கா -
15. க்கு வரவிடுகையில் நம் காரியம் ருமலாகனும் காரியகணககு குற்றலமும் கதிபன் கணககு
16. சொக்கன் கண்டியுடேவனும் மாடாபத்திபகணக்கு திருவலங்காததானும் நம்
17. ஆலையகணக்கு சென்பகராமக்குடடி சில ஸழவராபன் கணககின்படி விட்ட
18. குறுமறைநாட்டு விந்தனார் பெரியகுளத்தின் கிழ் பத்தக்கால் உகண்ணுறு நடி
- உ
19. () ஆக மாதா ஓன்றுக்கு நம்பு உடமை நெல் கோட்டை, க ஆகவும் சோறு விதனூ-
20. ங்களும் பயிர் எடுப்பு ஒத்தவாசினையில் உள்ள விதனூங்களும் பற்றிக்கொண்டு நம் ஓலைக்கு
21. எழுத்தும் இட்டு சஜினை சஜிநாவுத்தியும் மனையும் ஸனைக்கூறும்
22. யும் உகணவம் பூதிவைஷ்யும் தொன்றுங்கோவில் தொன்றாக கோவில் ஸற்றும எற்பபேற-
23. பட்ட ஸவஹ பூரவிகளும் சுவநூதராவச ஸகதிவூலேஸம செம்ம ஹம் வெட்டி
24. கைய்பாண்டுகொள்ளவும் [||:] சூழிவணோஸுரநுளமுதது

U AND V. KALANGADU INSCRIPTIONS OF THE REIGN OF ATIVIRARAMA PANDYADEVA. S. 1493

The subjoined inscriptions are engraved on the north base of the central shrine of the Venkateschalapathi temple at Kalāṅgadu. They both record the grants of land made by the king to this temple. The first is dated Ś 1493, cyclic year Prajotpatti in this year, in the Uttarāyanā and Vasanta-ritu, on Friday, the 15th of the month Vaigāsī, which corresponded with the 10th tithi of the bright fortnight, in the Śubha-yoga and Śubha-karṇa and nakshatra Uttara, the king Ativirarāma, alias Alagan Perumāl, Śrīvallabhadeva, granted some land to the god Tiruvēṅgaḍanātha of Kāṅgattūr. The king is said to have been born in the Punaivasu nakshatra.

The second inscription belongs to the same year but is dated Thursday, the 6th of the month Kanni, in the Dakṣiṇāyana and Varsha-ritu; this day was also the 3rd tithi of the

bright half of the month, and **nakshatra Asvati, Subha karaṇa and Subha-yoga**. On this day the land granted once again some more land to the same temple of Tiraventkatanātha of Kalāṅgāṭṭūr.

U

Text

1. ஸாலவஸு [||*] ஸவஸிஸ்ரீ ஸகாஸுத் தமசாசுடுகல் மீமற்செல்லாநின்ற ஸவஸிஸ்ரீ ஸாவநேகவீர வநுக்ருவாபுடிவ உயாராஜேஹேநு ஜயக்ஷொமயுவாஸாராஜே-
ஸார சேஷராமஸு நாரஸிம்ஹ கோரஹ தஜேடிவாகுர வொ-
வாதரு ஸாஸித்ரு ஸாவபுலெளஉ டெய்வஸு-
ஸாஸித்ரு ஸாவபுலெளஉ டெய்வஸு-
ஸாஸித்ரு ஸாவபுலெளஉ டெய்வஸு-

2. ஸாஸித்ரு ஸாவபுலெளஉ டெய்வஸு-
ஸாஸித்ரு ஸாவபுலெளஉ டெய்வஸு-
ஸாஸித்ரு ஸாவபுலெளஉ டெய்வஸு-
ஸாஸித்ரு ஸாவபுலெளஉ டெய்வஸு-

3. அதிவிராமநு ஆய ஸவஸிஸ்ரீ ஸகாஸுத் தமசாசுடுகல் மீமற்செல்லாநின்ற ஸவஸிஸ்ரீ ஸாவநேகவீர வநுக்ருவாபுடிவ உயாராஜேஹேநு ஜயக்ஷொமயுவாஸாராஜே-
ஸார சேஷராமஸு நாரஸிம்ஹ கோரஹ தஜேடிவாகுர வொ-
வாதரு ஸாஸித்ரு ஸாவபுலெளஉ டெய்வஸு-
ஸாஸித்ரு ஸாவபுலெளஉ டெய்வஸு-

4. ஸாலவஸு [||*] ஸவஸிஸ்ரீ ஸகாஸுத் தமசாசுடுகல் மீமற்செல்லாநின்ற ஸவஸிஸ்ரீ ஸாவநேகவீர வநுக்ருவாபுடிவ உயாராஜேஹேநு ஜயக்ஷொமயுவாஸாராஜே-
ஸார சேஷராமஸு நாரஸிம்ஹ கோரஹ தஜேடிவாகுர வொ-
வாதரு ஸாஸித்ரு ஸாவபுலெளஉ டெய்வஸு-
ஸாஸித்ரு ஸாவபுலெளஉ டெய்வஸு-

5. ஸாலவஸு [||*] ஸவஸிஸ்ரீ ஸகாஸுத் தமசாசுடுகல் மீமற்செல்லாநின்ற ஸவஸிஸ்ரீ ஸாவநேகவீர வநுக்ருவாபுடிவ உயாராஜேஹேநு ஜயக்ஷொமயுவாஸாராஜே-
ஸார சேஷராமஸு நாரஸிம்ஹ கோரஹ தஜேடிவாகுர வொ-
வாதரு ஸாஸித்ரு ஸாவபுலெளஉ டெய்வஸு-
ஸாஸித்ரு ஸாவபுலெளஉ டெய்வஸு-

6. ஸாலவஸு [||*] ஸவஸிஸ்ரீ ஸகாஸுத் தமசாசுடுகல் மீமற்செல்லாநின்ற ஸவஸிஸ்ரீ ஸாவநேகவீர வநுக்ருவாபுடிவ உயாராஜேஹேநு ஜயக்ஷொமயுவாஸாராஜே-
ஸார சேஷராமஸு நாரஸிம்ஹ கோரஹ தஜேடிவாகுர வொ-
வாதரு ஸாஸித்ரு ஸாவபுலெளஉ டெய்வஸு-
ஸாஸித்ரு ஸாவபுலெளஉ டெய்வஸு-

7. . . . (The rest damaged).

V

Text (1)

1. ஸாலவஸு [||*] ஸவஸிஸ்ரீ ஸகாஸுத் தமசாசுடுகல் மீமற்செல்லாநின்ற ஸவஸிஸ்ரீ ஸாவநேகவீர வநுக்ருவாபுடிவ உயாராஜேஹேநு ஜயக்ஷொமயுவாஸாராஜே-
ஸார சேஷராமஸு நாரஸிம்ஹ கோரஹ தஜேடிவாகுர வொ-
வாதரு ஸாஸித்ரு ஸாவபுலெளஉ டெய்வஸு-
ஸாஸித்ரு ஸாவபுலெளஉ டெய்வஸு-

2. ஸாலவஸு [||*] ஸவஸிஸ்ரீ ஸகாஸுத் தமசாசுடுகல் மீமற்செல்லாநின்ற ஸவஸிஸ்ரீ ஸாவநேகவீர வநுக்ருவாபுடிவ உயாராஜேஹேநு ஜயக்ஷொமயுவாஸாராஜே-
ஸார சேஷராமஸு நாரஸிம்ஹ கோரஹ தஜேடிவாகுர வொ-
வாதரு ஸாஸித்ரு ஸாவபுலெளஉ டெய்வஸு-
ஸாஸித்ரு ஸாவபுலெளஉ டெய்வஸு-

3. ஸாலவஸு [||*] ஸவஸிஸ்ரீ ஸகாஸுத் தமசாசுடுகல் மீமற்செல்லாநின்ற ஸவஸிஸ்ரீ ஸாவநேகவீர வநுக்ருவாபுடிவ உயாராஜேஹேநு ஜயக்ஷொமயுவாஸாராஜே-
ஸார சேஷராமஸு நாரஸிம்ஹ கோரஹ தஜேடிவாகுர வொ-
வாதரு ஸாஸித்ரு ஸாவபுலெளஉ டெய்வஸு-
ஸாஸித்ரு ஸாவபுலெளஉ டெய்வஸு-

(1) From inked impressions.

4. ஸ்ரீரவி கூட யட்ட சுவரவக்ஷத்தம் திருதிபையட்ட மரணவாரமும் ஸு-
லயோமமும் ஸுலகரணமும் பெற்ற ச[ஸ்தி] நக்ஷத்ரத்தம் நாள் வுநர்வஸு-
நக்ஷத்ரத்து நாள் ஜாதரா[ய] ஸு பெருமாள் அழகநபெருமாள் அதிவிரராமது ஆய
ஸ்ரீவலுலதேவர் ஆ-

5. ய நாம் வடவாரிநாட்டு கிளாங்காட்டேரில் நயினர் திருவேங்கடநாதற்கு திருவிடை
யாட்டமாக ஸவபுஜாந்நுஜாஹ விட்ட நம் வாசற்கணக்கர் இட்ட கையுத்தடிப்படிசேர்த்
துக்குத்த மேற்படி நாட்டு மேற்படியூர் உள்ளிட்ட பற்றில் இராசகு-

6. ஸராமப் பேரேரிக்கு நான்கு எல்கைக்கு எல்கைபாவது கிழைகட்டளை தென்மடல் (2)
ஒடிய காலுக்கு மேற்கு பழவராயன்குளத்து நீர்நக்கலுக்கும் பழய செம்பேறுகீழ்மேலோடிய
ஒட்டுக்கண்ணுற்று

(The succeeding lines are somewhat damaged)

W. SAMBUR-VALAGARAI INSCRIPTION OF THE REIGN OF ATIVIRARAMA
PANDYADEVA

The inscription edited below is found engraved on the north wall of the *mahāmandapa* of the Mūlasthānēśvara temple at Sāmbūr-Vaḍagarai. It is dated Ś. 1494, cyclic year Angirasa. This year corresponded to the 10th year of the reign of Ativirarāma Pānyadeva. In the Uttarāyaṇa and Śasiritu of this year, on Friday, the 15th of the month Mina, which was also the 11th tithi of the bright, fortnight, in the Vanija-karaṇa and Priti-yoga and nakshatra Rohini, Tiruvannāmalaiappulavan Chidambaranāthan akaś Tirumūlanātha Mudali of the Naḍuvumaṇḍalam was appointed to sing the Dēvāram hymns in the temple of Mūlasthānēśvara temple, by the king. He was recommended by Alaga-Śōkkaṇār Abhirāma Pāḍyaṇ. This last person must be Varatuṅgarāma, who, we have already seen, bore the name Abhirāma Sundarēśa. (See page 126 above).

W
Text

1. ஸுலகலு [||*] ஸநாயபுதேதக் ஸததத் ஸலலு ஸுரரெளலிவி:
ஸ்ரீ உலுநாயலிவ:-
2. ஸுலலிஜுயதி ஸாஸுதத் ஸாஸநத் சூலிவணேஸ்ரரஜேயத் ஸகாவத்
3. ஸசாசு ஸசல் மேல் செல்லாநின்ற ஸுஸி ஸ்ரீ ஸுவநகவீர வநுசுரு
4. ஸுஜீ[வ*] உயுரரஜேநு ஜயனாமவாஸவராயஸ்ர நாந-
5. ஸிஹகேரஹ தஜேலிவாகர வோலவிஸுவடவாநது தேவ-
6. ஸுரஹண ஸுவநாலாயு ஸாஸீத ஸாஸித் ஸாவலலித கோஜடி-
7. உ வஜுராம து[ஸ*]நஜுசுவத்தி- கோனேர்மைகொண்டான் திருநெல்
வேலிப்பெருமாள்
8. வீரவெண்பாமாஸையன் [யஉ*] உபபெருமாள் குலசேகரதேவக்கு நந்த-
9. நரான அழகன்பெருமாள் அதிவீரரான ஸ்ரீவ[ஸு]லதேவற்கு ஆண்டு [டு]ஆ-
10. வது ஆங்கீர[ஸ*] ஸாவதூர்த்தம் உத்த[ராயண] ஸெஸிதீதுவில் மீநம் மருவ
அபரவக்ஷத்து ஏகாடிசி-

(2) Read தென்மடல்.

11. யாழ்நாடு சுவராமு[ம்] வணிஜகாரணமும்[ஹீ]தியோகமும் பெற்ற ரோஹணி
நகரத்தினான் சே[ர்]-
12. சுவாமிநாட்டு நடுவுமண்டலத்து பெரும்பற்றபுலியூர்நயினர் திருவம்பலமுடைய ந.
13. யினர் திருப்பூமண்டபத்தாரிலத்திருவண்ணாமலைப் புலவர் சிதம்பரநாதன்
14. திருமலநாதமுதலிக்கு பண்டுடை[யும்] மனையு[ம்] பழம்பேரை[யும்] தவித் து திருப்
பாட்டுக்காரியாட்சையாக கழ்-
15. பிக்கும்படிக்கு நம் குமாரன் அழகசொக்கனார் சுவிராஜவாணுன் ஓலை நம் வாச-
16. ல காரியம் இராமநாதனுக்கும் காரியகணக்கு சங்கரனுக்கு
17. ம் கர்ம்மிதன்டை பிராமா சணக்கு சொக்கன்
18. [கண்டி]ய தேவனுக்கும் நம் ஆலயகணக்கு செண்பகராடனுக்கும்
19. சீவலம்மறையனுக்கு ஓலையும் விடுகையில் திருப்பாட்டுக்காரி-
20. யாட்சையும் உடைமைசோறு சுதந்திரங்களும் கையாண்டு . . . பற்றிக்கொண்-
21. டு தொனறுங்கோயில் தொன்றாக கொயிலும் மனையும் மனைக்கூறுந்தோட்டமு-
22. ம் தோட்டக்கூறுமற்று மெற்பட்டச் சம்பிறுத்தி[யும்] ஆசனிரதாரவர் சந்ததி பிற-
வேசமே கல்விது-
23. [ஞ்] செம்பிலும் வெட்டிகையாண்டுகொள்ளவும் சூழிவண்ணையாறு எழுத்து

X. KALANGADU INSCRIPTION OF SIVALA MARN. S. 1522

The subjoined inscription is engraved on a stone set up under a banian tree situated on the east of the village of Kalāṅgāḍu. It is dated **Saka 1522** which is said to have been the **38th year** of the reign of **Aḷaṅ Perumaḷ Ativirarāman**, *alias* **Śrīvallabhadeva**. In this year **Plava** on the **12th of the month Tai**, the prince **Śivala Māraṇ**, who brought back the past, colonised the village of **Kilāṅgāṭṭūr** by remitting taxes on the house sites occupied by any one for six months. The prince **Śivala Māraṇ** appears to be the person who performed a *yūga* and on that account called himself **Srīvallabha-yajvā** or **Sōmayāji**.

X

Text (1)

- | | |
|--------------------|---|
| 1. கெணப- | 2. திக்கு விநாயகாடு கோட்டை நெல்லு . .] |
| 3. சகர[த்த]ம் | 4. தருளையென் |
| 5. மேற்செ- | 6. லாநின்றி (2) ஸ்ரீ[பெருமா]ள் |
| 7. அழகன் | 8. [பெருமா]ள் அதிவீர[ர்]- |
| 9. ரமணன் | 10. ஸ்ரீவ[ல்ல]வ தே- |
| 11. [வ*]ற்குபா- | 12. ண்டு நடுஅவது |
| 13. பில ஓடு | 14. தைமீர் மெய் ஸ்ரீ |
| 15. [பெருமா]ள் இற- | 16. [ந்த] காலமெடுத்த] |
| 17. சீவல ம- | 18. ரதன் பண்ட- |
| 19. ராத்தில் கி- | 20. ளாங் காட்டுர்] |
| 21. மாடை | 22. பிறித்துக்குடியே |

(1) From inked impressions.

(2) Read செல்லாநிறை

- | | |
|------------------------|--------------------------------------|
| 23. ந்றிவித்த | 24. சீவல ந[ல்து]ற்கு |
| 25. [எல்]பை- | 26. ராவது [கிழ்வல்]கை |
| 27. [மேற்படி]யூர் பு- | 28. து[க்கு]ளந் . . ம் |
| 29. | 30. [க்கு தென் எல்கை] (3) |
| 31. க்கு[வட]க்கு | 32. [மேல் எல்கை] கல்வெட்- |
| 33. ௫[க்கு]ழி[க்குகிழ] | 34. [க்கு வடஎல்கை] பா- |
| 35. க்கிறமபான்- | 36. டியப் பேரோரியூரு- |
| 37. க்கு[தெற்கு] ஆக | 38. [இன்]னன்கெல்கை- |
| 39. க்குள் பட்ட | 40. குடியிருக்கிற பலற- |
| 41. கு கூ | 42. |
| 43. | 44. (1) ஆக இந்த- |
| 45. ப்படியும் | 46. வந்தேறு குடிக்கு ஆ- |
| 47. று மாததை (5) | 48. க்கு இறையி[ல்லா]மலும் |
| 49. குடியிருப்- | 50. பராகவும் . . . |
| 51. மட[த்துக்கு]- | 52. [வித்துப்பாடு] கோட்டை நெல் ச . . |

Y. SUCHINDRAN INSCRIPTIONS OF ARIKESARI PARAKRAMA PANDYADEVA

The following inscription is found on the west wall of the *mandapa* in front of the Sthāpanā-thasvamin temple at Suchindram. It is dated the **28th year** of the reign of the king Jatilavarman Tribhuvana-chakravartin **Parākramadeva**, born in the **Mrigaśirsha nakshatra**. On the **Mārigaśirsha nakshatra**, the natal star of the king, which fell on the **20th of the month Medam**, which was also the **3rd tithi of the bright fortnight**, the king granted some land for conducting certain special services in his name. The king mentioned in this document is Arikēsari Parākrama Pandya-deva, the builder of the temple of Viśvanāthasvamin at Tenkāśi.

Y Text (1)

1. ஹரி [3][*]வூவூ [1][*]சொசதிவைவன்மரான (2) திரிபுவனசக்கிரவர்த்தி-
பிராக்கிறமபாண்டியதேவற்கு ஆண்டு இ-
2. ருபத்து எட்டாவது மேடரு[1][*]யறு இருபதாந்தேய்தியும் பூறுவபக்கிழத்துதிரிதி-
பையும் பெற்ற நம்பு-
3. டைய பிறந்தநாளான மிருககிருஷ்ணத்து நாள் நாஞ்சினாட்டு சுசி(வி)ந்திரத்து உடையார்
சிவீந்திரமு-
4. டையநயினா(ர்)ற்கு நாம் கற்பித்த பராக்கிறம(ன்)பாண்டியன் சந்திபூசைக்கு நாள்-
ளொன்று-
5. க்கு பூசைக்கு அமுதுபடி பதக்குநாழிக்கும் திருமலை திருப்பருவட்டம் சாத்துப்
படி திருவிளக்கு-

(3) All the matter contained in square brackets are either abbreviations or conjunct consonants.

(4) The abbreviations employed are unreadable.

(5) Read மாதத்துக்கு

(1) From inked impressions.

(2) Read கோச்சடையவன்மரான திரிபுவனசக்கிரவர்த்தி பூரீபராககிரமபாண்டியர்.¹

6. எண்ணெயெய் அமுது கறி அமுது தெங்காய் அமுது உப்பு அமுது மிளகு அமுது உப்பு
பட்டியல் நெய்த் தீயங்களுக்கும் வானவ் -
7. ன் நாட்டு பஞ்சாற்றிற்கனால் போககு (3) செங்கனக்குறிச்சியான சுந்தரபாண்டிய-
பன் நல்லூரில் சுவகாமசுத்ரிக்குளத்த கீழ் (4) இருபத்தெ-
8. ட்டாவது பீசான முதலுக்கு நாம் தேவதானமாகவிட்ட நிலம் முப்பதுமாவுக்கு
அதிகாரிகடைக்கட்டயிட்டு வாக்காட்டி(ன்)ன கற்றடிப்படி எங்-
9. [கண்ணறு] . 6 நின்றும [இதன்] கிழக்கு தடி [நு]ப் பிடா
விளாக்த்துக்குகிழக்கு தடி இவைநிலம் காணியும் தென் கிழக்குதடி இரண்டு நிலம் அரை-
10. மாவும் தென்கிழக்கு தடி அஞ்ச நிலம் அரைமாவும் இதன்கிழக்குதடி இரண்டிலும்
அரைமாவும் இதன் கிழக்கு தடி ஒன்றுநிலம் காணியும் இதன் கிழக்கு தடி அஞ்ச நிலம் ஒ-
11. ருமாவும் இதன்கிழக்குதடி மூன்று நிலம் ஒருமா[வு]ம் இதன் கிழக்கு தடி னாலு
நிலம் மாகாணியும் இதன்கிழக்கு தடி நாலு நிலம் ஒருமாவும் தென்கிழக்குதடி இரண்டு நிலம்
அரைமா-
12. வும் தென்கிழக்கு தடி எட்டு நிலம் ஒருமாவரையும் இதன் கிழக்கு தடி நாலு
நிலம் மாகாணியும் இதன் கிழக்குதடி ஒன்று நிலம் முக்காணியும் இதன் கிழக்கு தடி ஒன்று
நிலம்*] க-
13. ாணி [அ]ரைக்காணியும் இதன் கிழக்கு தடி ஒன்று நிலம் அரைக்காணியும் இ[த*]ன்
கிழக்கு தடி ஒன்று நிலம் காணி அரைக்காணி தென்கிழக்கு தடி நாலும் நிலம் ஒருமாவ-
14. [ரையும் இதன் கிழக்குமூன்று முன்*] நிறென்றில்(ல) பற்றுநிலம் முக்காணி அரை-
க்காணியும் தென்கிழக்கு தடி ஆறு முன்றில் ஒன்றில் பற்று நிலம் முக்காணியும் இதன் கி-
15. முக்கு தடி மூன்று முன்றிலென்றில் பற்றுநிலம் காணியும் எட்டாங்கண்ணறு மேற்கு
நின்றும் தடி இரண்டு முன்றிலென்றில் பற்று நிலம் செட்டிக்குளம் முதல் கண்ணறு]
16. [கிழக்கு தடி அஞ்ச நிலம் ஒருமாவும் தென்கிழக்கு தடி இரண்டு நிலம் முக்காணி-
யும் [தென்கிழக்கு தடி மூன்று நிலம் காணி அரைக்காணி ருடுசுகடலபும் [இதன் கிழக்கு]
17. மேற்கு நின்றும் தடி மூன்று நிலம் மாகாணி அரையும் (5)
யும்[ா]காணியும் பலயும் குன்றில் பற்று நிலம் . . யும் . .
18. . . யும் யும் [இதன் கிழக்கு தடி] யும் [இதன்
கிழக்கு தடி நு] . . யும் [இதன் கிழக்கு] யும் [இதன் கிழக்கு] . .
19. . . . இ நின்றும்

(Incomplete)

(3) Read கரைப்போக்கு

(4) Read குளத்தின் கீழ்

(5) There are a number of Tamil numerals expressing the extent of land.

71.2.346: 4.5 | 72

Travancore Archaeological Series

Published under the Orders of the
Government of Travancore

BY

T. A. GOPINATHA RAO, M.A.,
Superintendent of Archaeology, Travancore State



MADRAS
METHODIST PUBLISHING HOUSE
1912

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Travancore Archaeological Series

No. XVI

Specimens of Vatteluttu Inscriptions

INTRODUCTION

Vaṭṭeluttu, Tekkaṇ-Malayālam and Nāṇa-mōṇa ⁽¹⁾ are the various names of a kind of alphabet which was current in the Madura and the Tinnevely districts and on the Malabar Coast. The earliest known records written in this alphabet discovered hitherto are those of the early Pāṇḍya king, Jaṭilavarman Parāntaka I, who reigned in the last quarter of the eighth century A. D. At that time the alphabet was completely evolved and the difference between two similar letters, such as for instance between *p* and *v*; *n* and *lu* etc., was very markedly shown; the decipherment of the early documents is consequently very easy. A few centuries later carelessness is exhibited to such an extent that it becomes difficult to say if a letter is *k* or *ch*, *n* or *lu*, *p* or *v*, and so on. In the most recent times, the 17th and 18th centuries, the difficulty in reading is much more heightened by writing letters *p*, *v*, *y*, *n* and sometimes *l* also, exactly alike, so that if a word like *ṛaku-vagariyāṇa* is written in the alphabet of this period, it could be read as *vava-vāgarivāva*, *vava-vagarivāva*, and so on in no less than 24 ways. Inscriptions of this kind are to be read only on the context and such readings depend for their correctness only on probability. If a better reading is suggested, the one made before must be given up. The Vaṭṭeluttu alphabet dragged on its existence till the end of the 18th century on the West Coast and eventually gave way to Malayālam.

This alphabet is surmised by Dr. Burnell to have had its origin in the Phœnician and Aramaic characters of Europe. The same scholar also thought that it was "best to consider the Aśōka alphabets and the Vaṭṭeluttu as independent". In his opinion, this alphabet is very much older than the Tamil, which "only gradually supplanted" it. With this notion, he asserts that Kural and Tolkāppiyam were written in this character and adds in this connection certain absurd uncalled for remarks on the antiquity of the Tamil literature, the utter incorrectness of which has been ably pointed out by the late Mr. Sundaram Pillay in his 'Some Mile-stones in Tamil Literature.' No doubt epigraphy had not far advanced at the time Dr. Burnell wrote; hence nothing definite could be said then about any characters generally and of Vaṭṭeluttu in particular. Since then and up till Dr. Buhler wrote his Indian Palaeography the study of Vaṭṭeluttu had not progressed very much. However, that scholar advanced a second hypothesis about the nature of the Vaṭṭeluttu and its origin. Says he, "The Vaṭṭeluttu may be described as a cursive script, which bears the same relation to the Tamil as the modern alphabets of the clerk and merchant to their originals e.g., the Mōḍi of the Marāṭhās to the Bālbōdh and the Takari of the Dogras to the Śaradā. With the exception of the *I*, probably borrowed from the Grantha, all its letters are made with a single stroke from the left to the right, and are mostly inclined towards the left. Several among them, such as the *na*, with the curve and the hook on the left, the *va* with the open top and the hook on the left and the round *ra* show the characteristics of the second variety of the Tamil of the 11th and 12th centuries. And with the usage of the later Tamil inscriptions agrees the constant omission of the *varāma*. Some other characters, such as the round *ta*, the *ma* with the curve on the right and the *ya* with the loop on the left seem to go back to the forms of the earlier Tamil. And three, the rounded *U*, the pointed *E*, and the *na* with a single notch possibly show characteristics dating from still earlier period. Perhaps it may be assumed that the 'round hand' arose already before the 7th century, but was modified in the course of time by the further development of the Tamil and the Grantha scripts. Owing to the small number of the accessible inscriptions, this conjecture is however by no means certain."

From the statement that Vaṭṭeluttu is but a cursive form of Tamil, we have evidently to understand that it did not exist before Tamil and came to be a separate alphabet like the Mōḍi and Takari when Tamil came to be employed by business men who could not attend to the niceties of the ideal or theoretical letters; again the assertion that, like the later Tamil, the Vaṭṭeluttu also

⁽¹⁾ The name Nāṇa-mōṇa is given to it because, at the time when the alphabet is taught to children for the first time, the benedictory words *namosū* etc. are begun, which are spelt *nana*, *mona*, *ṭṭanna*, *tuna* (that is, *na*, *mō* and *tu*), and the alphabet therefore came to be known as the *nāṇa-mōṇa* alphabet.

omits the *virāma*, clearly means to convey the notion that the evolution of the latter alphabet was proportional and corresponding to that of the former. It is therefore certain that Dr. Buhler is of opinion that Vatteluttu is no other than Tamil as developed by the business man, the scribe.

To me it appears that the Vatteluttu is most likely derived from the Brāhmi variety of the Aśoka alphabet, like all other alphabets of India, the Nāgari, the Tamil-Grantha and the Telugu-Kannaḍa groups. But it had had a separate line of evolution. From the close analogy of the early specimens of the Tamil-Grantha characters we are sure that they must have been derived from the same mother alphabet, the Brāhmi of the Aśoka script. On closer scrutiny we can find several points of similarity between Vatteluttu on the one hand and the other alphabets of S. India. I have shown elsewhere that the Tamil-Grantha group of the S. Indian alphabets is derived directly from the Brāhmi characters and it is enough if it is proved that Vatteluttu bears close resemblance to the Tamil-Grantha letters, to establish the ultimate origin of the former alphabet.

Let us take first the vowel *a* of the Vatteluttu alphabet and compare it with its analogue in Tamil. The only peculiarity noticeable in the Vatteluttu letter is that it has for the connecting horizontal stroke between the beginning of the letter and its end a curve which is open at the top; whereas, the Tamil letter has in its place a straight line. (See Tables.)

The addition made to the short vowel *a* to convert into a long *ā*, is identical with that employed by Tamil. This addition marks the increase of the length of the sound by half a *mātra*, and is also used in the formation of the long *ū* as in *vū*, *pū*, *mū*, *yū* etc. (See Tables.)

The Tamil *i* is written in archaic inscriptions like the Arabic numeral three; that is, the end stroke curls to the left; whereas, in Vatteluttu it turns to the right. There is practically no difference between the Tamil and the Vatteluttu long *ī*'s.

The Vatteluttu *u* is identical with the same letter of the Tamil alphabet, but in the one case the lower horizontal line is slightly curved, and in the other, it is straight. To the short *u* the secondary *ā* symbol, a short straight horizontal line, is attached to the right end to make it long *ū*. In the case of the Vatteluttu it is added at the end of the horizontal member of *u*, whereas in the early Tamil letter it is found attached to the vertical member, near the loop. The principle that the longer vowel is obtained by the addition of a short straight stroke to the left is of universal application and is found to apply to the case of the Vatteluttu and the Tamil letters as well.

The letter *e* of Vatteluttu differs from the same letter of the Tamil alphabet in that the former has its end slightly bent inwards and has the angle, formed by the first and second portion of it, at its top. In the case of the Tamil *e* the angle referred to above is on the right, the first part of the letter being horizontal and the second, vertical.

The origin of the Vatteluttu *ai* is not clearly traceable.

There is no difference between the Tamil and the Vatteluttu *o*. The vowel *au* has not hitherto been met with in the several Vatteluttu inscriptions examined by me. Its place is often taken by *av* and hence it is generally absent in Vatteluttu inscriptions.

Coming now to the **consonants**, the Vatteluttu *k*, *ch*, *ñ*, *r*, *l*, *ḷ*, *ḷ̣*, *ṇ*, are identical with the corresponding Tamil letters; with the exception of the lower horizontal portion, which is a curve opening at the top in the Vatteluttu and a straight horizontal line in the Tamil alphabets, the letters *n*, *t*, *p*, *m*, and *v* of both the characters are identical. In the case of the letters *p* and *m*, a small hook opening to the left is attached to their left.

The letter *n* as found in the Tamil inscriptions of the early Pallava periods has the shape which resembles somewhat the Vatteluttu *n*; while in the former there are two distinct loops, the latter has only one.

The earliest known forms of the letters *t* and *n* occur in a short inscription discovered on the hillock called the Tirunāthar-kunṅṅu, near Śeṇji (Gingi); for the shapes of these letters see p. 231, of the Travancore Archæological Series, No. XIV. The Vatteluttu *t* and *n* differ a little from the Tirunātharkunṅṅu ones in that the vertical line of *t* of the latter is converted into a curve in

the former, and both the vertical and horizontal straight portions of *n* of the latter are turned into two curves in that of the former. The Vatteluttu *n* has, in accordance with the general rule obtaining with the letters of this alphabet, the horizontal lower line in the form of a curve, with its opening at the top. It has, like *p* and *m* developed a hook on the left side at the beginning of the letter, and opening to the left. If the lower curvilinear line were drawn rather long, it would create confusion between *n* on the one hand and *v* and *p* on the other. To distinguish the letter *n* from the two others, *v* and *p*, its lower limb is converted into a simple hook with its opening to the right. In point of the relative lengths of their horizontal lower curvilinear member, the letters *n*, *v* and *p*. stand in order; *n* has the shortest, *v* a slightly larger and *p*, the largest length.

The rough *r* of the Vatteluttu and the Tamil alphabets are also very similar to each other; the end of the letters curls to the left in the case of the Vatteluttu letter, whereas in the Tamil character it descends a little below the line.

If in its vowels and consonants the Vatteluttu alphabet is similar in shape to the Tamil alphabet, the resemblance is still more striking in its secondary vowels, *lâ*, *kî*, etc. The principles involved in the formation of the secondary vowels are general and applicable alike to all the alphabets of India. The long *â* is formed by the addition of a short horizontal stroke to the right of the consonant somewhere at the top, (compare the Brâhmi *lâ* for instance on page 229 of this Series.). In the earlier stages of the evolution of any Indian alphabet, this stroke remains horizontal, but in course of time it bends down and becomes a vertical stroke; the attachment of this addition with the consonant does not get severed till after a few more centuries; in the case of Tamil the earlier long *û* has this long *â* symbol horizontal and straight; later on it becomes a small vertical stroke attached to the top of the letter, cf. *û* of table on page 219 of this Series. About the 11th century separation of the secondary symbol from the body of the letter is complete; (see table on p. 220). In the case of the Vatteluttu characters, the secondary *â* remains straight and horizontal throughout.

The secondary *i* is formed by the addition of a semicircular curve beginning from the top of the consonant and ending on the left with its opening to the left. (This is a more evolved form of the simple Brâhmi angular stroke). The later developments in this are that the symbol gets detached from the consonant in course of time and stands immediately above or by the side of the consonant; compare the later Tamil *kî* and the Nâgari *kî*, but this does not affect the Vatteluttu secondary *i* symbol which remains attached to the consonant. Not much difference is visible between the short and the long *i*'s in the earlier stages, whereas in the later periods the short and long letters are distinguished from each other by various devices which are characteristic of the genius of each alphabet of S. India. The secondary *u* short is obtained by adding a short vertical line at the bottom of the consonant, but if the latter happens to be itself ending in a vertical line as in the case of the Brâhmi, the Tamil and the Nâgari *ka*, the addition took a horizontal course. The addition to the consonant of one more line near the short *u* converts the letter into a long *û*. In some alphabets such as the Tamil, Vatteluttu etc., this second addition is made often to the end of the first or the short *u* symbol; the secondary long *û* stroke, in these alphabets assumes in course of time a curvilinear form; compare *sû*, *pû* etc. with *kû*, *tû*, etc. The secondary *e* is formed by affixing to the top of the consonant a straight short line on the left, while *ai* is got by two lines drawn parallel to each other in the same place as in the case of secondary *e*. This becomes a curved line open at the top in the Vatteluttu alphabet. The secondary *ai* with the two *e* strokes parallel to each other is seen in early Grantha and in the Nandi-nâgari and in a manner, in the Dêvanâgari; whereas in the other alphabet such as the later Tamil-Grantha, the Vatteluttu etc., the two lines, which in course of time become two right-hand spirals placed one above the other, in earlier inscriptions, and side by side in the later records. In still later times the two members of this symbol fuse into one somewhat resembling the *z* with two rings. The secondary *o* is composed of the secondary *â* and the secondary *e* the respective symbols being attach-

ed to the consonants in their proper place, that is, *e* on the left and *â* on the right. The secondary *au* is apparently formed by attaching an additional secondary *â* stroke in addition to the secondary *e* and *â* symbols required for the secondary *o*. In later times the two secondary *â* strokes which are placed side by side vertically, coalesce into one symbol, which resembles the Tamil numerical symbol *hundred* in the Tamil alphabet.

So far as these general principles of the formation of the secondary vowels are concerned, the Vatteluttu alphabet also obeys them as well as any other alphabet of India. This fact clearly proves that the prototype of the Vatteluttu alphabet is the Brāhmi variety of the Aśoka script. It had, like the other alphabets, its own evolution, which differed somewhat from the course of evolution of the Tamil characters. In a very late period of the existence of this alphabet it degenerated so much that it made no difference between the various letters, such as *p*, *v*, *y*, etc., and reading a piece of writing in this alphabet became a matter, as we remarked already, depending entirely upon the context as well as the experience of the reader. Under such circumstances no one would desire to continue the use of this deficient alphabet; and when the Chōla conquest of the Pāṇḍya country took place, and the Tamil alphabet began to creep in, it was received with, perhaps, a great feeling of relief. The Vatteluttu was once for all thrown out. In an inscription found in the Kuttālanāthasvāmin temple at Tirukkurrālam, it is stated that when the central shrine, which had become dilapidated, was repaired, "all the writing, except the *Vattam* (Vatteluttu) which could not become dilapidated, was repaired, "all the writing, except the *Vattam* (Vatteluttu) which could not be read, was re-engraved on the wall." It is clear from this that at the time of the repair of the temple, Vatteluttu became an illegible or unknown character in the Pāṇḍya country. In the insulated Malaināḍu (Malabar) it continued as late as the middle of the 18th century A. D., and even here it was finally supplanted by the Aryā-ḷuttu (the modern Malayalam).

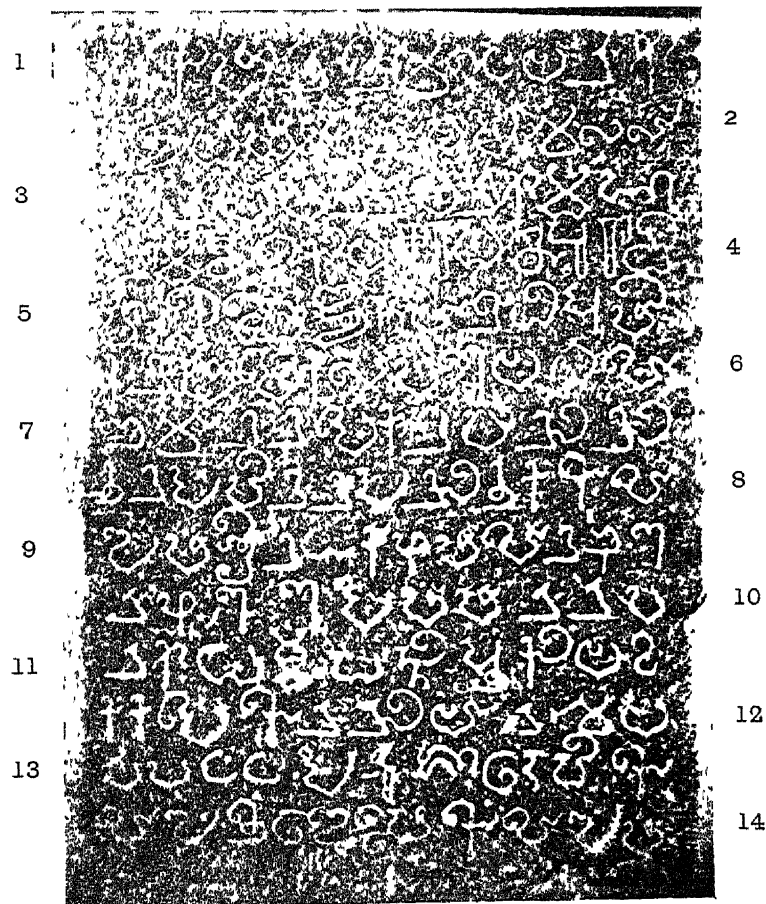
It is an item of faith with some epigraphists that the vertical variety of Vatteluttu, like the one employed in the Madras Museum grant, the Trivandram Museum stone, etc., is more ancient than the slanting variety. There does not appear to be any ground for such a supposition; for both the varieties of the Vatteluttu script are employed in the inscriptions of the early Pāṇḍya king Jaṭilavarman Parāntaka; compare the Tirupparankunram inscription whose facsimile is given below, with the facsimile of the inscription of the same king found at Āṇaimalai and reproduced in the *Ep. Ind.* Vol. VIII, p. 320. In the earliest known Vatteluttu records the consonant *l* is always written like a Latin cross and *cha*, like the small *j* of the English cursive alphabet. Distinction is shown between *p* and *v* by giving the former a longer length to the former, as in the Grantha alphabet, than *v*. The letter *y* is a double semicircular curve with their openings at the top. Occasionally the other form, that of a left-handed spiral, is also employed. All these differences do not give any sure criteria of the age of any inscription. One thing which happens to be a real distinguishing feature of the early Vatteluttu is that the letters which end at the bottom, terminate in a horizontal line; compare *n*, *t*, *ṇ*, *r*, etc., on the table on page on the next page.

In the inscriptions of the 10th and the 11th centuries A.D., the letters *l* and *ch* are often written exactly alike and cannot be easily distinguished from each other except on the context. However, a slight and hardly perceptible difference is shown by making the loop of the latter a little bigger than that of the former. The other letters remain practically the same as in the earlier characters, but then they are really made 'round hand' (*vatteluttu*) by omitting all angularities; in rare instances the angularities are reproduced, as in the copper-plate inscriptions of Bhāskara-Ravivarman. These features drag on to the end of the 14th century more or less. The degeneration is clearly visible in the inscriptions of the second half of the 14th century A.D. The forms of the letters *ku*, *kū*, *chu*, *na*, *a*, *â* and *e* have very different shapes from those of the early periods. The secondary *e* symbol has a small angular appendage developed at the beginning.

When we come to the 17th century, the difficulties in reading the Vatteluttu inscriptions become keener. For instance, it is almost a feat to read the Miṇchirai Maṭham plate whose transcript and facsimile are given in another part of this paper. The Paliyam plates detailing the

	ka	ni	cha	ñ	ṭ	ṇ	ṭ	ṇ	ṭ	ṇ	ṭ	ṇ	ṭ	ṇ	ṭ	ṇ	ṭ	ṇ	ṭ	ṇ
a	அ	ஈ	உ	ஊ	ஓ	ஔ	ஐ	஑	ஒ	ஓ	ஔ	ஐ	஑	ஒ	ஓ	ஔ	ஐ	஑	ஒ	ஓ
â	அ	ஈ	உ	ஊ	ஓ	ஔ	ஐ	஑	ஒ	ஓ	ஔ	ஐ	஑	ஒ	ஓ	ஔ	ஐ	஑	ஒ	ஓ
i	அ	ஈ	உ	ஊ	ஓ	ஔ	ஐ	஑	ஒ	ஓ	ஔ	ஐ	஑	ஒ	ஓ	ஔ	ஐ	஑	ஒ	ஓ
î	அ	ஈ	உ	ஊ	ஓ	ஔ	ஐ	஑	ஒ	ஓ	ஔ	ஐ	஑	ஒ	ஓ	ஔ	ஐ	஑	ஒ	ஓ
u	அ	ஈ	உ	ஊ	ஓ	ஔ	ஐ	஑	ஒ	ஓ	ஔ	ஐ	஑	ஒ	ஓ	ஔ	ஐ	஑	ஒ	ஓ
û	அ	ஈ	உ	ஊ	ஓ	ஔ	ஐ	஑	ஒ	ஓ	ஔ	ஐ	஑	ஒ	ஓ	ஔ	ஐ	஑	ஒ	ஓ
e	அ	ஈ	உ	ஊ	ஓ	ஔ	ஐ	஑	ஒ	ஓ	ஔ	ஐ	஑	ஒ	ஓ	ஔ	ஐ	஑	ஒ	ஓ
ai	அ	ஈ	உ	ஊ	ஓ	ஔ	ஐ	஑	ஒ	ஓ	ஔ	ஐ	஑	ஒ	ஓ	ஔ	ஐ	஑	ஒ	ஓ
o	அ	ஈ	உ	ஊ	ஓ	ஔ	ஐ	஑	ஒ	ஓ	ஔ	ஐ	஑	ஒ	ஓ	ஔ	ஐ	஑	ஒ	ஓ
au	அ	ஈ	உ	ஊ	ஓ	ஔ	ஐ	஑	ஒ	ஓ	ஔ	ஐ	஑	ஒ	ஓ	ஔ	ஐ	஑	ஒ	ஓ
Sando	அ	ஈ	உ	ஊ	ஓ	ஔ	ஐ	஑	ஒ	ஓ	ஔ	ஐ	஑	ஒ	ஓ	ஔ	ஐ	஑	ஒ	ஓ

Tirupparankunram Inscription of Maranjadayān
(To face p 286)



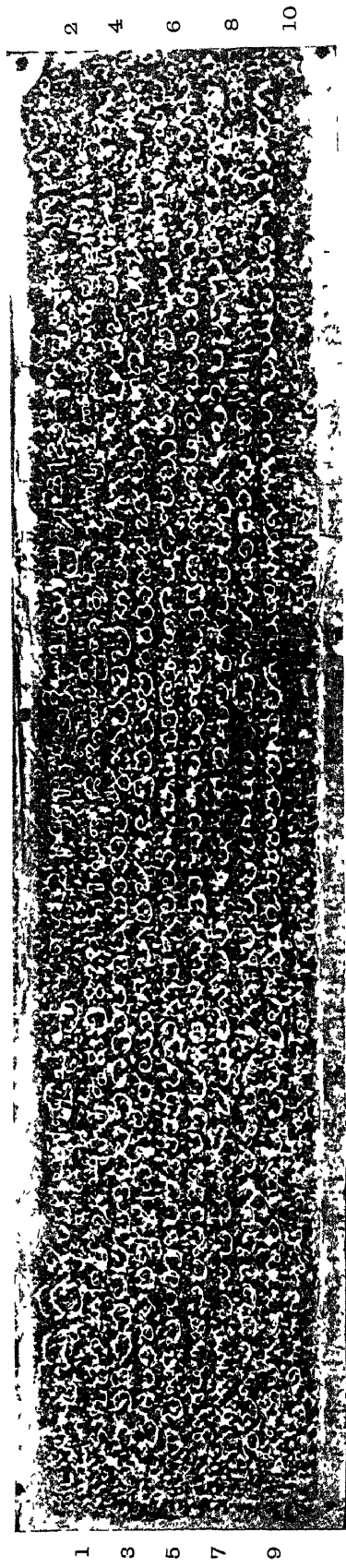
Parthivapuram Inscription of Ko 98 (=923 A. D.).

[illegible]

Kandiyur Inscription of the year 123 of the Mahadeva at Kandiyur (= A. D. 946)

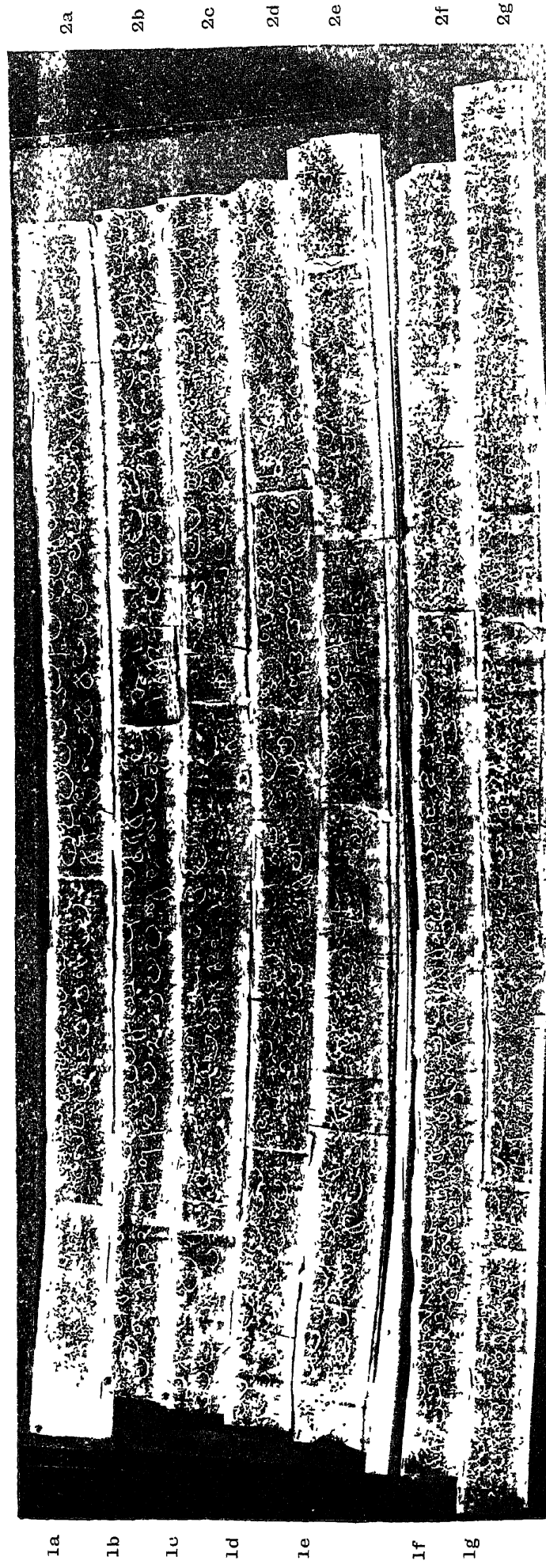
	Crane Hand	R	ri	ch	ni	t	n	t	n	h	m	y	r	l	v	l	l	t	n	
a	21	8	21	8	8	1	3	3	2	2	29	2	1	2	2	4	7	3	3	21 21 21 =
â	28	8			8	5		3	2	2	29	29	1	2	2		7	8	2	Swati Sri
i	22	21		21	21	1	3	3	2	2	2	2	1	2	2	4	7	3	3	21 = 21
î	25																			21 = 21
u	2	21				1		2		3	2	2	1	2	2			2	2	
û	2	21							2	2	2	2		2						
e	2	2		2				3	2	2	2									
ai	47	2				2		2		2	2	2	2	2		2		2	2	
o	2	2								2	2		2	2						

A. Parthivapuram Inscription of Ko. 98. (To face p. 287.)



SCALE 0.12

B. Kaviyur Inscription of Kali 4052. (To face p. 288)



T. A GOPINATHA RAO

SCALE 0.1

HALF-TONE BY M. E. PRESS

In the manuscripts of the eighteenth century, the Vatteluttu characters are in such a state of intolerable confusion, that it is rather difficult to describe in detail the various changes that are visible in individual documents. A table of the alphabet of this period and a copy of the manuscript is, however, given for the purposes of comparative study.

The subjoined inscription is engraved on the base of the north pial in front of the Viṣṇu temple at Pārthivapuram, a village 5 miles south-east of Kuḷitturai, the head quarters of the Viḷu vaṅḡḍu tālūka, of the S. Travancore division. The stone upon which it is engraved is not well-dressed and hence its facsimile is not very good, though the inscription is in a good state of preservation. At the beginning of the inscription is a Sanskrit verse giving the precis of the Tamil portion of the record. It is dated the 98th year of the Kollam era, and records that one Kunaraju Nārāyaṇaṅ *alias* Pañchavaṅ-Brahmādhirājaṅ of Iḍaikulattūr set up two perpetual lamps in the temple of Viṣṇu at Pārthivaśekharapuram. He also made a gift of paddy for offerings to be made on the Punarvasī *nakṣatra* in the month of Āṣāḍha every year. The Tamil portion is written in the Vatteluttu characters, a table of which is also given on the opposite page.

1. ஸ்ரீ [[*]டிசுவா வாக்கிடுவவலிவடுவோவா வுரே தேவாய திபெ-
யடி பூதாஷாடி வுநவஸுடி வுநாடி[ஸ்ரீ]ஹீ ந-

2. டாடாடா ஹாடு துலு³ வுநருதூமு⁴ ஶீதாநாராயண ஸாஸ்தி⁵யுண⁶ :
 வீரெடு⁷ வு[⁸டி]ண ஹிஷண ஹவிஹவ⁹ வுஹா¹⁰யிராஜவா¹¹[யி¹²]. ||*

3. தொண்ணூற்றெட்டா மாண்டின் ஏதிராமாண்டு (2) பாத்திவசேகரபுரத்து ல(ப)ட்டாரகர்க்கு தூமாநாட்டு இடைக்குளத்-

4. தூர் பஞ்சவன ஸ்ரீஹரியிராஜனயின் குமான் நாராயணன் அமைச்ச திருநெந்தா விளக்கு இரண்டு [||*] இரண்டிலு மொ-

5. ன்றுக்கு படைத்தலைவன் கண்ணன் மாணிக்கன் கைய்யில் அடுத்த ஏருமை ஏழு
[11*] இவையிற்றால் மடைபபள்ளியால் (3) உ-

6. முக்காழாக்கும் படைத்தலைவன் பாகஞ்சிவீந்திரவன் கைய்யில் அடுத்த எருமை ஏழு
[||*] இவையிற்றால் திருநொந்தாவி-

7. எக்குக்கு மடைப்பள்ளி நாழியால் உழக்காழாக்கு இடைவர் (1) [||*] சாகாழுவாப் பேரெநமை [||*] இவ்வூர் வேட்கோவனாகின்ற

8. செங்கோடனும் தம்பிமாரு மருமக்களும் அம்பலமும் வாதில்மாடமுஞ் சுற்றுமண்டபமும் அழிவு செல

9.
கடவர் [||*] ஆடிப்புணர்த்த[த்*] தினாள்

10. பன்னிருதகல நெல்லு சாலையுளமை . ல சா

(2) The ரா in எ.தி.ரா.மாண்டு is engraved below the line.

(*) Read மடைப்பள்ளி நாழியால்

(4) Read உடக்கடவா

ABSTRACT OF CONTENTS

Be it well. Śrī. In (the town of) Pārthivaśékharapura, the wise Brahmāpirāja *alias* Nārāyaṇa, adorned with good qualities, having, with magnificence, set up two lamps for the Lord, also made a gift of twelve *ghaṭas* (*kalams*) of paddy for every Punarvasu day in (the month of) Āshāḍha and further made a gift of a splendid *agra* (i. e. *agra-sālā* or feeding house) for students.

The year opposite the ninety-eighth (of the Kollam era was current): two (perpetual) lamps were set up for the (Viṣṇu) Bhaṭāraka of Pārthivaśékharapuram, by Kumaran-Nārāyaṇa *alias* Pañcharaṇa Brahmādirājaṇ, of Iḍaikulattūr in Tūma-māḍu. Of these two lamps, the buffaloes that were entrusted for one lamp, with the military man Kaṇṇaṇ-Mānikkaṇ, numbered seven. From these (buffaloes), a *ulakku* and *ālāku* of ghee measured by the *nāli* (measure) of the (temple) kitchen, shall be supplied, (those that were entrusted to the military man Pāgaṇ Śivir-diraṇ were seven (buffaloes also). From these, a *ulakku* and *ālāku* of ghee measured by the *nāli* (measure kept) in the (temple) kitchen shall be supplied. The potter Seṅgōḍaṇ of this place, his brothers and nephews shall (attend to) the repairs, etc., of the temple, the *vāḷli-māḍam*, (the hall over the gateway and the gateway), and the *surru-maṇḍapam*. On the Punarvasu nakshatra (that is, the day on which it falls) in the month of Āḍi, twelve *kalams* of paddy for the *sāḷa*.

KAVIYUR INSCRIPTION OF 4052ND YEAR OF THE KALI ERA

This inscription is engraved on the west, south and east bases of the central shrine of the Siva temple at Kaviyūr, a village 4 miles north-east of Tiruvalla, the head-quarters of the tālūka of the same name in the Kōṭṭayam division. Strangely enough this document is dated in the Kali era. The date is the 4052nd year after the beginning of Kaliyuga. It records that two private individuals, apparently brothers, a piece of land for burning lamps, and offerings.

Text ⁽¹⁾

1. ஸ்ரீஸ்ரீ ||* கலியுகம் துடங்கி நாலாயிரத்து அயம்பத்திராமாண்டு கவியூர் ஊரா அவிரோதத்தால் முககால் வட்டத்துக்கூடி கோயிலுமுள்ளிருக்க மங்கலத்து நாராயணன் கேயவன் கிடங்கு . . . லுளதில தேமங்கலத்தோடியும் எட்டிக் கரியில் பதினைகலமுங் கொடுத்தான் ||* மங்கலத்து [நாராயணன்கிரிட்டன் கொடுத்த பூமி குழிக்கொற்றக்கரி கொற் . . கலமுங்] நரைவிளாகை ||* அவகரிடை கொண்ட ஐம்பதின் கலமும் திருக்கவியூர் த்தேவர்க்கு இரண்டு நந்தாவிளக்கும் அகத்து . . . ரவிக்குநாளுழி உரிதிருவமிர்தும் உச்சிக்கு நாழியரி திருவ . . . இரண்டு கலமுமிப்பூமியாலிருவரும்

2. அமைச்சார் ||* இச்செலவும் இச்செலவினுக்கு அமைச்சபூமியும் விலக்கப் பெறார் ||* விலக்குமுராளர் வெவ்வேற்று வகையால் பெருமாற்கு ஐம்பத்திருக்கைஞ்சு பொன் தண்டப்படுவது ||* நாடுவாமுமவர்க்கு இருபத்தைங்கழைஞ்சு பொன் தண்டப்படுவது ||* தானமும பரடையு முராண்(ம்)மைக்கு மிடைநின்று கேட்டு முழிக்களத்தொழுக்கப்படி கச்சம் பிழைச்சாராவது ||* விலக்குமவகள்[க்கனு]பந்தம் பறையுமவகளும் இத்தண்டமே படுவது ||* ஊராள[ர]விரோதத்தால் க்கூடியுமிச் செலவுமற்றொன்றினுக்கு செலுத்திக்கப் பெறார் ||* இப்பூமி எல்லாம் உழவு மங்கலத்தவகள் தந்ததியில்[வ]த் தோரிருவரும் சிறைக்கரையில் மூத்தவனும் கூழை அடுத்து பலம் முக்கால்வட்டத்து கொடுப்-

3. பிக்கக்கடவியர்

(1) From inked impressions.

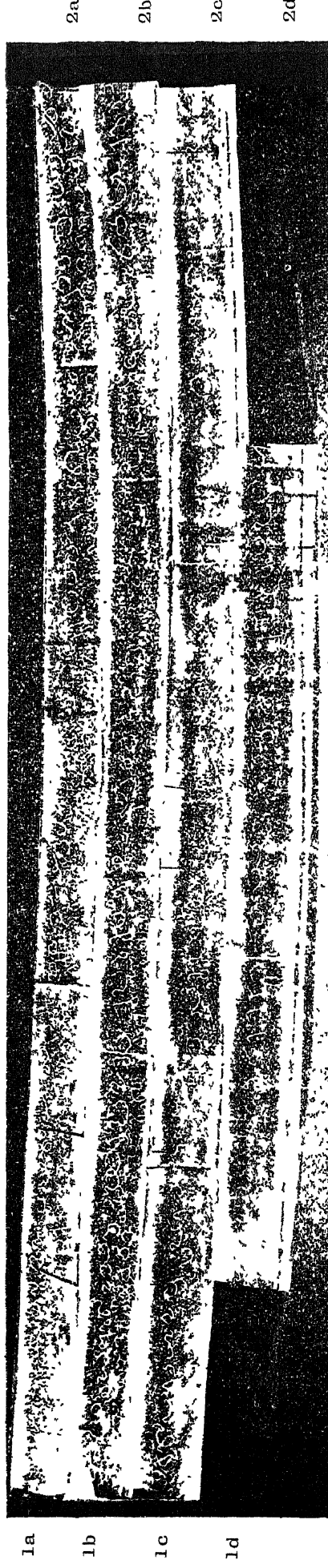
Kaviyur Inscriptions of Kalī 4051 (= A. D. 949-50) and 4052 (= A. D. 950-51).

[illegible]

Rajaraja I. (Tirunandikkarai) 18th year
(Darsanankoppu) 10th year.

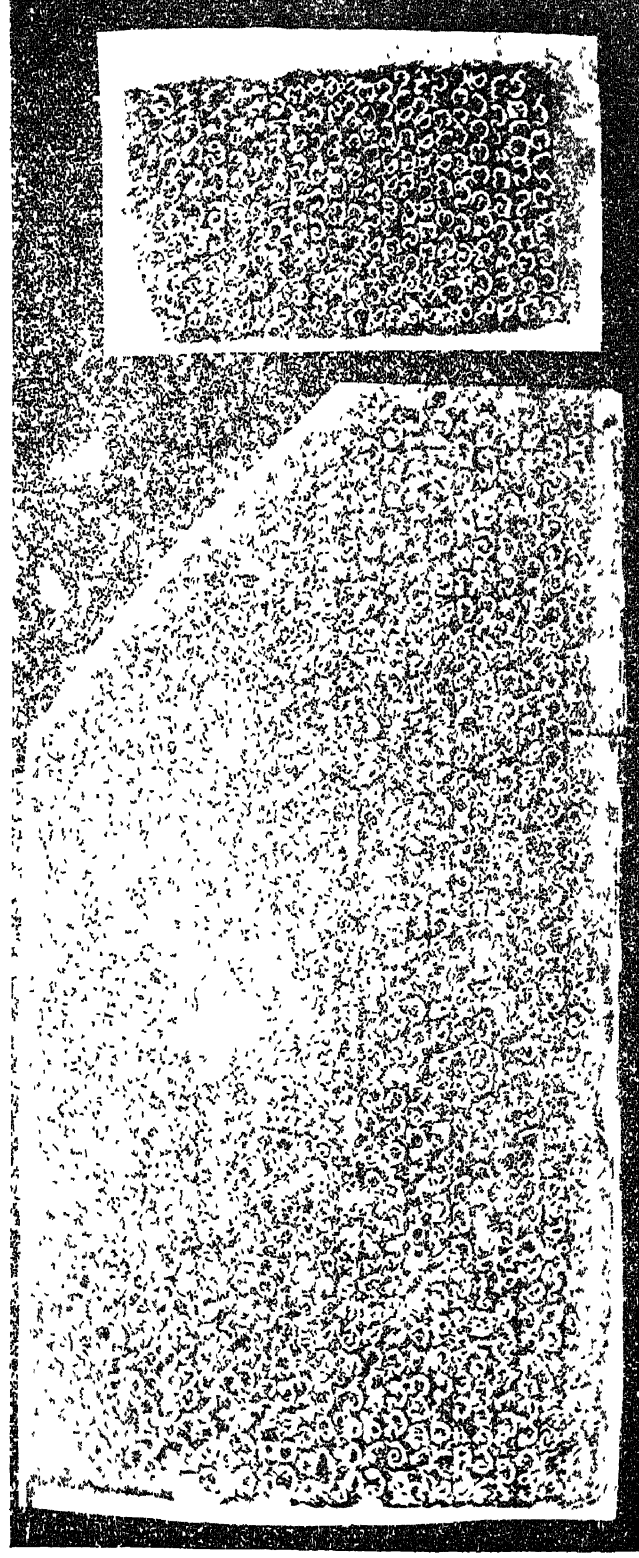
[illegible]

C Kaviyur Inscription of Kali 4051 (To face p. 289).



SCALE 0

Kandiyur Inscription of the year 123 of the god at Kandiyur (To face p. 292).



T A GOPINATHA RAO

SCALE 0 12

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ABSTRACT OF CONTENTS

In the year four-thousand and fifty-two after the Kali (era) began, while the townsmen of Kaviyūr had met amicably in the temple and the king (?) was also present, Nārāyaṇa Kēyavan of Maṅgalam gave Tēmaṅgalatt-ōḷi and fifteen *kalams* (of paddy) in (the field called) Eṭṭikari. The lands given by Nārāyaṇa Kirittān of Maṅgalam are Kuḷi-korakkari and *kalams* and Iravilāgai. From the fifteen *kalams* got from these, two perpetual lamps (must be burnt before) the god of Kaviyūr; four *nālis* and a *uri* of rice for offerings and for the midday offerings a *nāli* of rice. These two persons established with these lands two *kalams* ⁽¹⁾. No one shall misappropriate the amount paid for this item of expenditure. Those that do so, shall be subjected to a fine of twenty-five *kalañjus* of gold, which shall be paid to the king. The officer in charge of the district will also pay a fine of twenty-five *kalañjus* of gold. The *stānattārs*, the *parishayārs* and the *īrūlārs* who mediate in such a transaction shall be considered as having broken the compact of Mūlikkālam. Those that plead for the offenders shall also be subjected to a similar fine. Even though the *īrūlārs* unanimously decide to divert this amount for other purposes, they shall not do so. All these lands shall be farmed by the descendants of the Maṅgalam family and the Mūttavaṇ of Siraikkarai, who will also supervise the crop and the harvest, and shall cause the produce to be given to the temple.

KAVIYUR INSCRIPTION OF THE 4051ST YEAR OF THE KALI ERA

The subjoined inscription is engraved on the north and west bases of the central shrine of the Śiva temple at Kaviyūr. It records that in the Kali year 4051, a private individual named Devaṇḍaṇ of Magilañjēri made a gift of something for offerings, incense, etc. This, as also a large number of the inscriptions on the west coast, mention the 'arrangement or decision made at Mūlikkālam.' He that breaks the objects of any endowment is deemed to have sinned against this decision. It is unfortunate that we cannot know what this decision of Mūlikkālam (*Mūlikkāla-khachcham*) is; for, the temple at Mūlikkālam is one of the thousands of temples that fell a prey to the vandalistic tendency of Tipu Sultan. The temple was burnt by him and all the stone records were lost. Quite recently the temple has been repaired in an uncouth manner and the *pūjas* are being conducted in an indifferent style. It is one of the thirteen *pūḍalparra shulāṅgaḷ* of the Malainādu.

Text ⁽²⁾

1. ஸ்ரீமதுஷ்ரீ [||*] கலியுகந்துடங்கி நாலாயிரத்த அம்பத்தோராமாண்டு திருக்கவிழூர் பட்டாரக[ர்]க்கு மகிழஞ்சேரித் தேவ[ன்] சேர்நன் திருவிளக்குந் திருவமிருதுந் திருவக்கிரமுந் திருச்சந்நணமுந் திருப்புகையு மமச்சான் [||*] விளக்கினுக்கு உரிநெய்யும் இருநாழி அரித்திருவமிர்தும் புகைய[ரி] மண்ணினுற் செல்விது [||*] தேவன் சேர்நன்மைச்ச . . . ராஞ்செவித்திச்ச கொள்ளக்கடவி[யர்]

2. ஊராள சேர்நன் கரி திரு வக்கிரத்தின்னு குடுக்க*கடவ சந்தனத்தின்னு புகைக்கு சி . வன்னில் அமைச்சான் [||*] முழிக்களத்து கச்சத்தோடொக்கும் . . .

KANDIYUR INSCRIPTION OF RAVI KERALAVARMAN. KOLLAM 393.

The village of Kaṇḍiyūr is situated a mile and a half from Māvelikkarai, the headquarters of the *tāluka* of the same name in the Quilon division. In the centre of the village is a large Śiva

(1) It might be that these two persons made arrangement to feed two Brāhmanas, for *kalam-amarthal* means establishing, if we may so say, *seats* for eating; that is arranging to feed as many persons as there are *seats*.

(2) From inked impressions.

temple, which contains elaborate, but rough, sculptured panels of stone, made in imitation of wood carving with which north Travancore abounds. The subjoined inscription is engraved on the east base, (right of the entrance), of the *mahāmāṇḍapa* of this temple. It is written in the Vatteluttu alphabet and the language is Tamil. It states that **Ramaṇ-Koḍavarman**, the governor of **Oḍanāḍu** rebuilt the temple of Śiva at Kaṇḍiyūr; and that the repairs were begun on Friday, the 17th of the solar month Tula, in the Kollam year 392, and continued till Sunday, the 8th of the month Mēsha, in the year 393. It took, on the whole, some eighteen months and odd days.

The year 392 of the Kollam era is said in the document to have corresponded with the 394th year of the god at Kaṇḍiyūr: so also, the year 393 of Kollam, the 396th of the god at Kaṇḍiyūr. In another inscription found in the same temple, the date is given as 123rd year of the god at Kaṇḍiyūr; but does not give the corresponding year of the Kollam or any other era. From these, it appears that the god at Kaṇḍiyūr was set up 394 years before the Kollam year 392; in other words, about A. D. 823 and records were dated from that year as the first year of a sort of era prevalent perhaps about this part of the country.

The repairs seem to have been suggested by a woman at Kaṇḍiyūr, named Unnikalattiram, a native of Kuṇṇuḍi, to **Ravi Keraḷavarman**, the ruler of **Veṇādu**. It is not quite patent who this woman was and how, if at all, she was related to the king Ravi Keraḷavarman. The record mentions a large number of public functionaries, who took part in the repairing of the temple. It mentions the following places:—Oḍanāḍu, Udaśīramangalam, Śravira (Śrivira?) pperumaṅṅam, Kuṇṇuḍi, Veṇādu, Kuṇḍipalli, Koṇṇanāḍu, Kaḍuvūr, Maṅṅam, Mēḡūr, Mullaichchēri, Muḷalu-mōdi, Maraṇṇāḍu, Nandāmaṇaichchēri, Muttampalli, Vaḷḷōṇṇāvalppalli, and Madiraman. Of these a large number has given birth to the names of a number of families; but where those places are, I am not able to identify. Kuṇṇuḍi is in the south of the Tinnevely district, and is famous as one of the *pūḍal-perra sthalams* of the Śrivaishnavas. Veṇādu is the South Travancore country.

Text ⁽¹⁾

1. ஸ்வஸிஸ் [||*] திருக்கண்டியூர் உஹாதேவர்க்கு ஸ்வஸிஸ் ராதித் . . செய்தருளிச் செல்லாநின்ற யாண்டு நாசுடுச லாமா-
2. ண்டை மேடவ் வியாழத்தில்க் கொல்லம் நாசுடுச ண்டா மாண்டைத் துலா[ஞா]-யிறு யெ சென்ற வெள்ளி அனிழம் இந்நாள் முதல்
3. தளி யாண்டு நாசுடுச ருமாண்டை இடபவியாழத்து யிக்கொல்லம் [நாசுடுச ருமாண்டை மேடஞாயிறு அ சென்ற ஞாயிறு மகை-
4. யிரம் இந்நாள் [குட்] இடைப்பட்ட காலத்தில்த் திங்கள் யெஸ் ஞல் நாள் ஞாந[ய]. இந்நாளிக்கண்டியூர் உஹாதேவர் திருவுடம்பு ஸ்ரீ பீடமும்
5. ஒழய (2) ஸ்ரீ விமானமும் அவிக்கிணறும் விளக்குமாடமும் பணிசெய்விச்ச திருக்-கலசம் முடிச்சருளிய ஓடநாடு வாழ்ந்தருளின்ற உதைசிரம-
6. நங்கலத்து ஸ்ரீவிபெருமற்றதது இராமங்கோதவர்மம் திருவடி திருவுள்ளஞ்செய். தருள க்கண்டியூர்த் தேவடிச்சி குறுங்குடி உண்ணிகளத்திரம்
7. இருக்க வேண்டுடைய சீழப்பேரார் (3) பாப்பூர் மூப்பு வாழ்ந்தருளின்ற இரவிகோளவ (4) மதிருவடியில் நின்று திருப்பணி

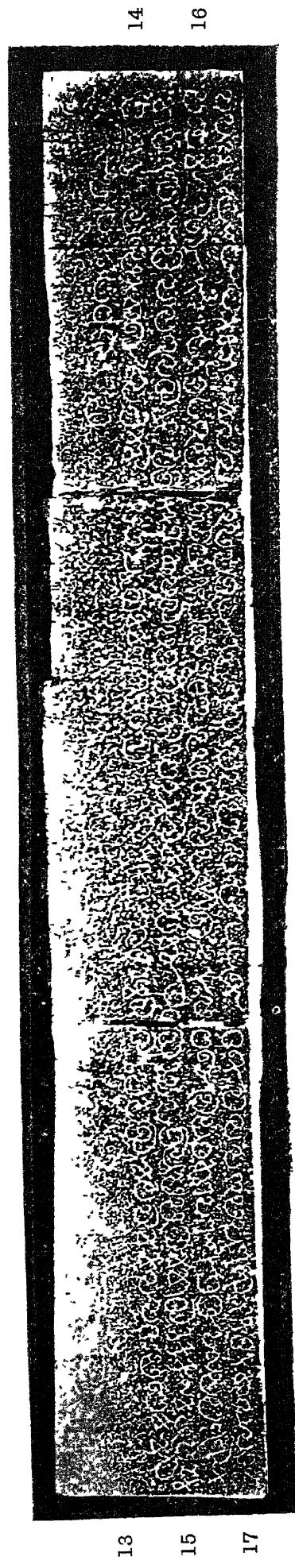
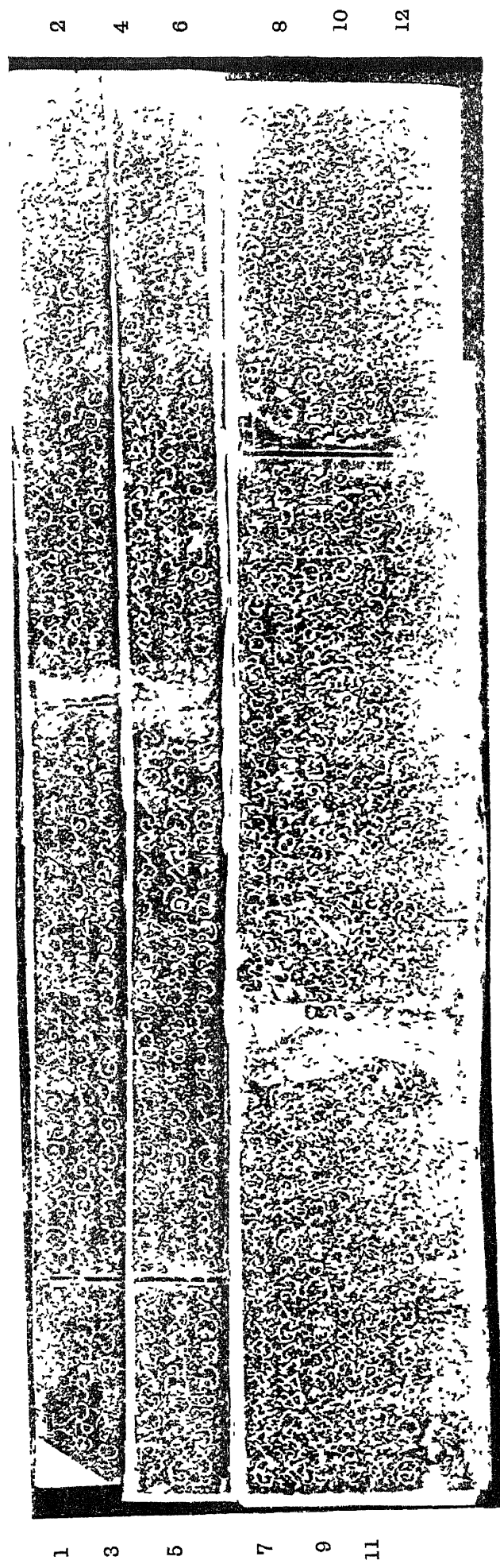
(1) From inked impressions.

(2) Read ஒழிய.

(3) Read திருப்பாப்பூர்

(4) Read 'வர்மம்'.

Kandiyur Inscription of Ravi Keralavarman, Kollam 393.
(To face p. 290)

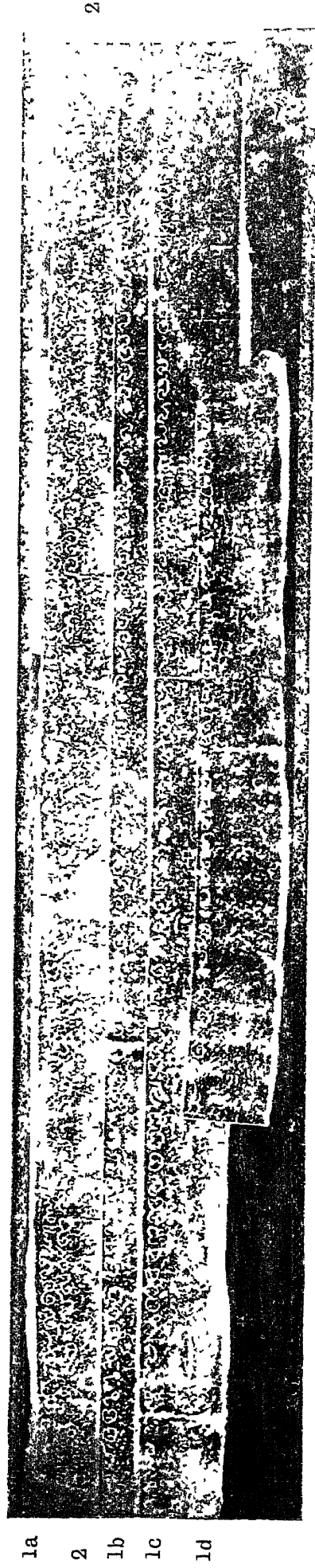


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SCALE 0 09.

T A. GOPINATHA RAO

Thruvattaru Inscription of Vira Udayamarttandavauma-Thruvadi. Ko, 398
(To face p. 296)



1a
2
1b
1c
1d

T. A. GOPINATHA RAO

SCALE 0.1

HALF-TONE BY M E PRESS

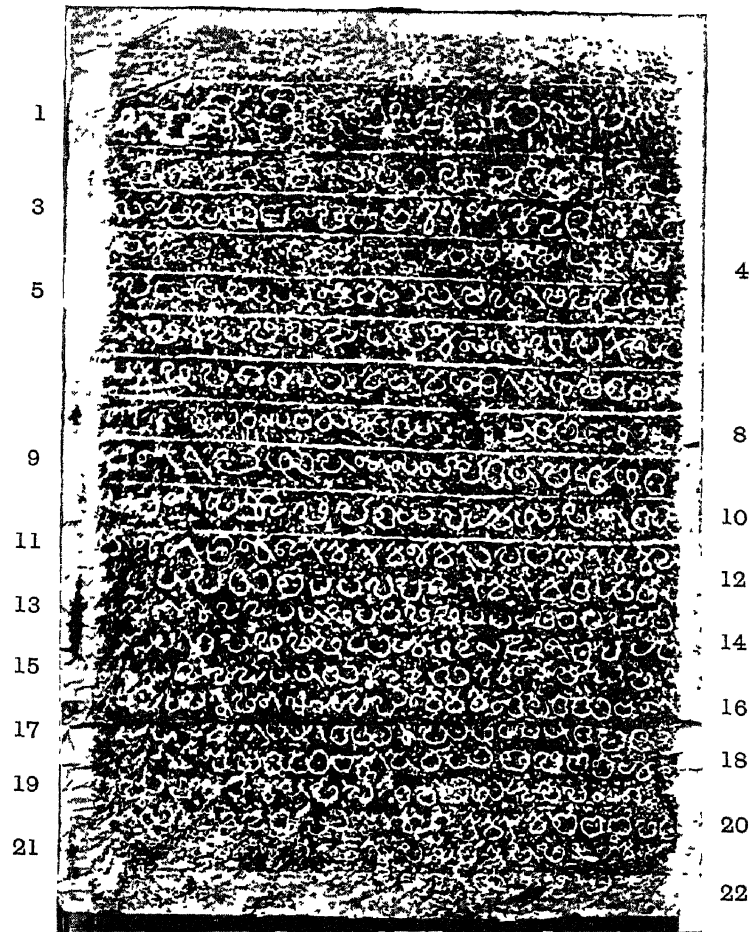
Kandiyur Inscription of Raman-Kodaivarman
(To face p. 294)



1
2
3

SCALE 0.09.

Tirunandikkarai Inscription of the 18th year of Rajaraja I
(To face p. 291)



T. A GOPINATHA RAO

SCALE 0.09.

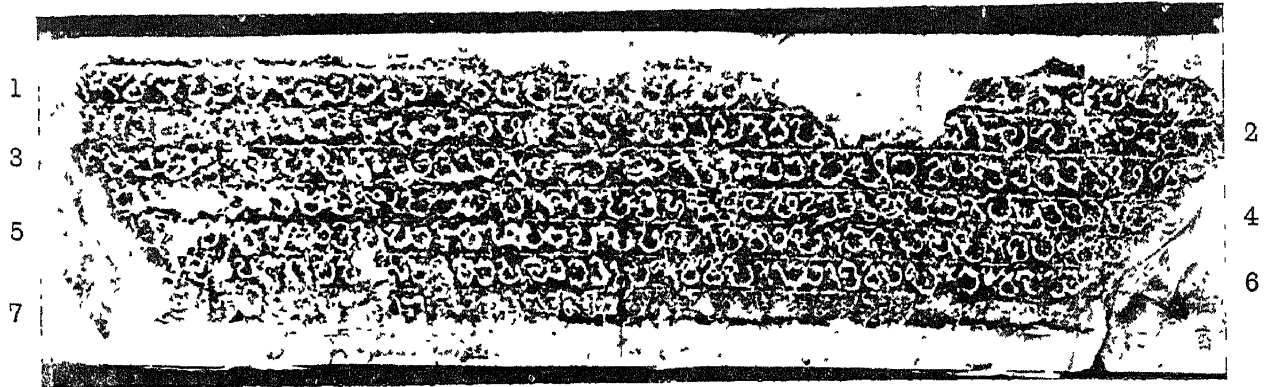
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Kandiyur Inscription of Ko. 396 (A. D. 1221).

		k	ñ	u	ñ	t	n	t	n	h	m	y	r.	l	v	l	l	r	n	Grantha
a	21	7	5	2	3	1	3	0	2	2	2	2	1	2	2	2	2	2	2	825T = mahā
ā	28	7	5		3	1	3		2	2	2	2	1	2	2			2	2	av. 28 = sar-
i	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	vādi.
ī																				28 = 28 = dīver
u	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	28 = 28 =
ū																				28 = 28 =
e	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	
ai																				
o	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	
au																				

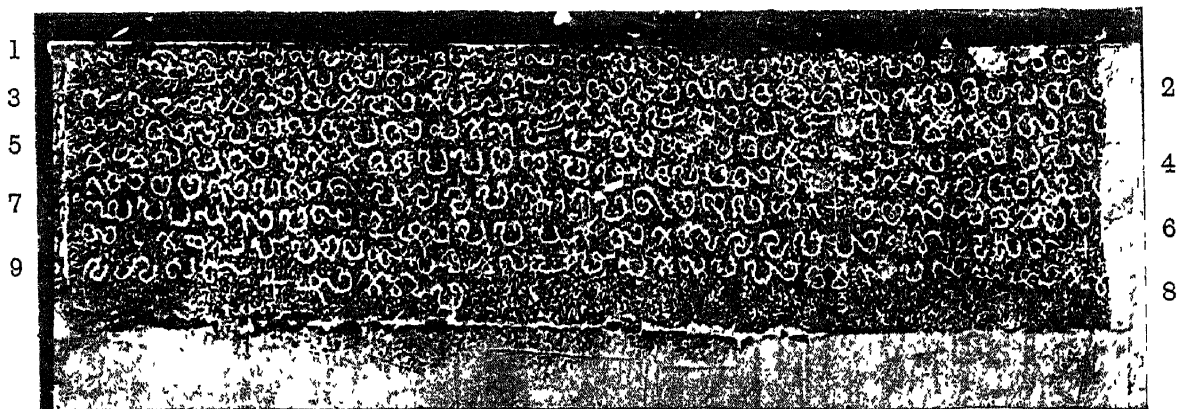
Numerals:- 21 = 392. 28 = 19. 28 = 530 21 = 8 28 = 6.

Parthivapuram Inscription of Vira-Chola
(To face p. 294)



SCALE 0 13

Tiruvalam Inscription of Ko. 412
(To face p. 296)



T A GOPINATHA RAO

SCALE 0.1

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8. செய்விச்சருள இப்பணி செய்விச்சருள் . . . நடராட்டின்னு முத்திகாரஞ்-
செய்த பெருங்க[லி] . . . அத்தங் கோவிந்நன் செந்நனுங்
9. [ஊ]ர் படுத்தி . தலத்து கோதல்களின் . . . அதிகாரங் குற் றிப்பன்-
ளிக் கோளங் குமரனும் . லெ யெழுத்து கொற்றன்னாட்டு கு-
10. ன்றன் ஆதிச்சனும் கீழ்ப்பணி காஞ்சிரம . . . க்கோவிந்நஞ்சுந்தானும் எழுத்து
கடுஞர் இராம[ங்கு]ன்றனார் நாட்டுகாரியமற்றத்து
11. கோளஞ்சிரிகண்டனும் வெ . . . க உள்ளிரு . . . லை இராமன் உதையனனும்
மேகார்க்கும் . . . நாட்டு காமங்கோதையும் மந்-
12. திரவோலை எழுத்து முல்லைச்சேரித்தா[மோதி]நங் கோவிந்நனும தளி அதிகாரஞ்-
செய்த சிரி . . . எனாதிசுமரனும் உள்ளிரு-
13. பபு முழலுமீமா[டி]க்கு ம[ர]ஞ் செந்நனும் பண்டார உள்ளிருப்பு மரங்காட்டு கோத
கோவிந்நனும் புள்ளிக்கணக்கு நந்தா-
14. மனைச்சேரி இராமங்கண்டனும் கண்டியூர் மேலெழுத்து முத்தம்பள்ளி இராமன்
இரவியுஞ்ஞளவள்ளொஞ்ஞாவல்பள்ளிக்-
15. குமாங் கோவிந்நனார் திருப்பணிக்கணக்கு மதிமண் விக்கிர[ம] ஆதிச்சனும் கூடித்-
திருப்பணியும் முடிச்ச திருக்கலசமும் ஆ-
16. டிச்சருளியமைக்கு இவை விக்கிரமன் ஆதிச்சன் எழுத்து [|| *] புள்ளிக்கணக்கு
எழுதி திருப்பணிசெய்விச்ச நந்தாபனைச்சேரி
17. [இராமங்]கண்டன் எழுத்து [|| *]

TIRUNANDIKKARAI INSCRIPTION OF THE 18TH YEAR OF RAJARAJA I.

The subjoined inscription is engraved on the west wall of the rock-cut Śiva shrine at Tirunandikkarai. It belongs to the **eighteenth** year of the reign of the Chōla king, **Rājarāja**, the great. It records that the king ordered that the name of Muṭṭam be altered into Mummudiśōlanallur and granted to the temple of the Mahādēva at Tirunandikkarai, for celebrating a festival ending on the Śatabhisha *nakṣatra* in the month of Aippikai, the birth-day of the king. At the end of the festival the god was to be bathed in the river (*arāṭṭal*). Besides this, it was also required that a perpetual lamp be burnt before the god in the name of the king. This lamp was to be known by the name **Rājarājaṇ-tirunandā-vilakku**. The places mentioned in the record are:—Valluvanādu, Muṭṭam in that *nādu*, and Tirunandikkarai. Where this Valluvanādu is I am unable to say; but mention is made of it in the inscription of Kō-kkarunandaḍakkar published in No. I of this Series (see p. 8). From the fact that Tirunandikkarai is said to belong to this *nādu* it is certain it must be looked for round Tirunandikkarai. There is a Muṭṭam somewhere near Eraṇiel and perhaps this was the village granted by Rājarāja to the Śiva temple at Tirunandikkarai. Tirunandikkarai is the village in which the rock-cut temple mentioned above is situated. It is at a distance of about eleven miles from Kulitturai. This place has been taken to be the name of a river, by Mr. Venkayya. The name occurs in a passage which reads thus:—“*Rājādittadēvar perumbadai-nāyakar Malai-nāṭṭu Nandikkarai-pputtūr Vellaṇ-Kumaraṇ*,” which means ‘Vellaṇ-Kumaraṇ, of Puttūr, living in Nandikkarai in the Malainādu, who was the commandant of a big army under Rājādittadēva.’ Mr. Venkayya writes about it thus:—“ . . . Vellaṇkumaraṇ is said to have been a native of Nandikkarai-Puttūr, i. e., Puttūr on the bank of the river Nandi in the Malainādu, “and” the first servant of the Chōlas, a native of Puttūr on the bank of the (river) Nandi in Malainādu”. (1) The Sanskrit passage corresponding to that quoted above reads ‘*Puttūru-jānmā*’ and ‘*Kumāra vīyakṛita*

(1) D. G. of Archaeology's Annual for the year 1905—6, p. 180.

Narāgraharajah, in both of which he is called simply the native of Puttur or the new *agrahara*. It is silent about the *agrahara* being part of Nandikkarai or otherwise.

Text ⁽¹⁾

1. ஸ்ரீமந் || * திருமகன்போலப் பெ-
2. [ரு]நிலச் செல்வியுந் தனக்கே [யு] -
3. மீமை பூண்டமை மனக்கொள காந்தாரர் ச[ா] -
4. லை கலமறு[த்தருளி] வேங்கைநாடும கங்-
5. கபாடியும் தழிகைவழியும் துளம்பபாடி-
6. பும் குடமலைநாடுங் கொல்லமுங் கவி-
7. ங்கமும் எண்டிசை புகழ்தர ஈழமண்டல-
8. மு . . . ண்டிற வென்றித்தண்டா . . . தென்னெழில்
9. வவர் ஊழியுலெல்லாபாண்டும் தொழுத-
10. [க]வினங்கும பாண்டே செழியரைத் தே-
11. [ச]கொள் ஸ்ரீ கோ இராசராசகேசரிவன்மர்க்கு
12. [பா]ண்டு பதினெட்டாவது [] * இராசராசத்தென்[னா]-
13. [ட்டு] வள்ளுவநாட்டு முட்டம் முட்டமென்னும் பே-
14. [ரத்]விர்த்து மும்முடிசேழநல்லுரென்று பே-
15. [ராக்கி] இந்நாட்டு திருநந்திக்கரை டாதேவர்
16. க்கு பெருமான் ஐயப்பிகைச்சதையத்தினுள்
17. . . . நா . . . திர த்திருவிழாவெடுத்து தி-
18. . . . சதையத்தினுள் ஆறுடி குடனஞ்செய்-
19. [வ்]விப்பதாகவும் [|| *] நிசதம் நாழிநெய்யால் ஓ-
20. [ரு]திரு நந்தாவினக்கு இராசராசனென்னும் தி-
21. பப்தாகவும் [|| *] உச்ச

(one more line badly damaged is left untranscribed)

ABSTRACT OF CONTENTS

In the eighteenth year of the reign of the king Rājakēsarivarmān Rājarājadēva, the king granted to the temple at Tirunandikkarai the village of Muṭṭam changing its name into Mummudi-śōḷanallūr. This is situated in the Valluvanaḷu a sub-division of Rājarāja-Tennāḷu. It was ordered that in the month of Aṭṭaṭṭa a festival should be celebrated so that it might end on the day of the Śūdaya (Śatābhisha) nakṣatra when the image of the god at Tirunandikkarai was to be bathed in the river. Also a perpetual lamp named Rājarājan (after the king) shall be burnt every day.

KANDIYUR INSCRIPTION OF 123RD YEAR OF THE GOD AT KANDIYUR (A.D. 946.)

The following inscription is engraved on a stone lying in the yard in front of the Śiva temple at Kaṇḍiyūr. The preservation of the record is very good. In the introduction to the inscription published above, p. 289. I have stated that the image of Śiva must have been first set up in the temple in the year 823 of the Christian era. Therefore, this inscription **dated the 123rd year of the Mahādeva of Kaṇḍiyur** must belong to A. D. 946. It records the gifts of land made to the temple and the

(1) From inked impressions.

arrangements made in regard to the leasing out the lands and the incomes expected out of them and mentions the names of persons who were obliged to pay rents for holding those lands.

Text (1)

1. ஸ்ரீமதி ஸ்ரீ ||*|| திருக்கண் டியூர் மாதேவர் க்குச் செல்லா
 2. சின்று யாண்டு நூற்றிருபததுமுனு (2) ||*|| இவ்வாண்டு கன் னி-
 3. யில் விபாழந் தினற து]லாஞாய் நறு கோடிக்குளத்தில*] இரவிஞ்-
 4. மாணந்திருக்குன்றப் பிழைந்] ராமந்தததனும் பண்டா வாரிபுத்-
 5. திலும் வயிரில் கீர்த்திவனாதி தளியதிகாரத்திலும்
 6. இடநாட்டு நாராயணஞ் சந்திரசேகரனமைச்ச திருவக்கரத்தினு
 7. பூமிசுழி பிற பறைபன்கரியில் ஐம்பதினகலமுடி புன்னை-
 8. ஞாற்றில் நாலொன்று ஒட்டையிலோரோடியிற் பாதியும் பாடை சி-
 9. று நிலத்தில*] கூறும் சிறுமணலிற்கூறும் மண்வேலிப்புரையிடத்-
 10. தில் பாதியும் ஆஞ்ஞி[னி]க்காலுழ வேர்ச்சையிலொன்றரைஒடிபு-
 11. ம் பாலைப்பழஞ்சியிற் கூறுங்கழ[னி]க்கரையிற் பாதியுந்தாமனை-
 12. ச்சேரித்தாமோதிர நாராயணன் காராண்மைச்செய்து பதினாழிப்பறைபால் முப்-
 13. பத்து முப்பறை விதலும் பத்த. நெட்டங்கழியால் முக்காயியுடி முக்கா-
 14. ற்றறுபத நேங்காயுமிரு நூலாய் புரியும் இடங்கழியால் அம்பதினாழி
 15. உப்புங் கார்த்தியை நாயிற்றும் இடக்கடவியன் (3) புறதபிடை உண்ணக் கொ-
 16. றறன் புறயில் முக்கூறுஞ் சிறுமுறைவேலி அழுவேர்ச்சையிற் கூறுந்தா-
 17. மரைபபள்ளி (4) க்கும*]ரம் மணியனும் மல்லிபைச்சேரிக்கண்ட தேவனுங்
- காராண்மைச்-
18. செய்து முப்பதது முப்பறைவித்துங்குத்து நெல் முந்நாழியுமிடக் கடவியன் (5)
 19. இராஞ்ஞிதாறுகின்ற பூமியிலிடங்கழியாலைஞ்ஞாழி நெய்க்கு பற்றுமளவு
 20. காராண்மைச் செய்து நெய்யுமளக்கக்கடவியன் தாமரைப்பள்ளிக் குளம் மணி-
 21. யன் (6) வடவாய்மனைவளாலும் புரையிடமும் கண்டியூரில் புன்னைச்சேரிப்பு-
 22. ரையிடமு[ர*] ஐயனார் கலாப்புரையிடமும் வயலும் புன்னைச்சேரி இபக்கம்பா-
 23. மேயுறு ம*]இயக்கங் கோளனுங் காராண்மைச்செய்து முப்பதது முப்பறைமுந்நா-
 24. ழிவித்திடக்கடவியர் ||*|| முட்டுகல் வித்தினு பொருமளவு பூமிவிடக்கட-
 25. வியர் (7) நெய்தல்முக்கல் வள்ளோக்கண்ணார்வேலியாகின்ற பூமி வயிரமனை அ-
 26. க்கு சருமநாராயணனுந் நாராயணங் கோவிந்தனுங்காராண்மைச் செய்து இடங்கழி-
 27. யாலைஞ்ஞாழி நெய்-
 28. யும் முப்பதின-
 29. ழிப் பயறும் அள-
 30. க்கக்கடவியர் ||*||
 31. நெய் பாலிளபெருங்-
 32. காலாயிரவி ஐயன்-
 33. ருபடி ஒள்ளது காராண்மை-
 34. மைச்செய்து இடங்க-
 35. ழியாலைஞ்ஞாழி நெய்-
 36. ளப்பிது (8) குற்றிக்-
 37. காட்டு காமஞ்சத்தித-
 38. ன் காராண்மைக்குபடி-
 39. ஞாயிறு பறைபன்கரி-
 40. க்கடுத்த கிழக்கில்

(1) From inked impressions.

(2) The letter *p* in *ṣattu* looks like *m*.

(3) A mark like this represents a full stop in the original.

(4) The letter *li* in *ṣattu* is engraved below the line.

41. ஒன்று தான் காரணம்-

43. நுபறை வித்திடக்-

45. விசகதல மீரண்டு [||*]

42. ச்செய்து முப்பத்தி-

44. கடவியன் வெள்-

46. வட்டகை இரண்டு [||*]

KANDIYUR INSCRIPTION OF KOTAVARMAN

The subjoined inscription is engraved on the east base of the central shrine of the Śiva temple at Kandiūr. It is written in the Grantha alphabet and in the Sanskrit language. It records the same fact as in the previous and gives the day as 15,11564th after the beginning of the Kali era which is represented by the chronogram विषमम् पुण्यमेकम्.

Text ⁽¹⁾

1. स्वस्ति श्री [||*] मानौ मेवम् प्रविष्टे वृषभजुषि गु[री]र्वन्दवक्ष्येयुग्मे सेन्दौकुम्भोदयात्तो य-
2. दुवरवृषभो रामजःकीतवर्मा श्रीकण्ठस्याभिषेक]म् बहुकञ्चनैः कण्ठयूरप्रौढवात्री हेमार्मा-
3. मौ सुमान्यः कलिदिनविषमपुण्यमेकञ्चकार ॥—

ABSTRACT OF CONTENTS ⁽²⁾

Be it well. Śrī. When the Sun was in Mēsha, and Jupiter in Vrishabha, the most respectable Kōtavarma, the son of Rama, and the foremost of the Yadu dynasty, made *abhishēkam* (bathing ceremony) to God Śrīkaṇṭha of the big temple at Kanthiyūr, with several hundred potfuls of water on the 15th, 11th, 564th day of Kaliyuga.

Translation

Lines 1-15. Hail ! Prosperity ! The year one hundred and twenty-three of the god Mahādēva of (the temple) at Tirukkandiūr was current. This year when the Jupiter stood in the constellation Kanni, in the solar month Tula, while Iravi Kumaran of Kōḍikkulam and Tirukkunrappolaṇ Rāman-Tattan were holding the Paṇḍāravariyam and Uyiril-Kiriti. Enādi was the manager of the temple, Nārāyaṇa Chandraśekharaṇ of Iḍanādu made gifts of (several pieces of land ; of these) a piece of land in the plot known as Śīriya-Paṇaiyaṇ-kari yielding fifty *kalams* (of paddy), a fourth of another called Puṇṇai-nāra, one half of one *ōḍi* in Oṭṭai, a portion in the (land called) Śīrumilam belonging to the *paraḍai* (*paraishad*) a portion in (the land called) Śīrumalai, one half of the garden (called) Maṇvēli, one and a half *ōḍis* in (the land called) Uḷavērchchai near Āṇjinikkāl, a portion of the (land called) Palaippalaṇji, a half in Kalaiṇikkarai ; these shall be farmed by Dāmō-daraṇ Nārāyaṇaṇ of Nandāmaṇai-chchēri (Illam) and shall supply thirty-three *paraḍis* of seed, a *paraḍi* measuring ten *nālis* ; also three *nālis* of paddy measured by the *iḍaṅgal* (daily) and three hundred and sixty cocoanuts, two *tulāms* of tamarind, fifty *nālis* of salt measured by the *iḍaṅgal*, (all these) must be handed over within the month of Kārttiyai.

Ll. 16-18. (More lands given by Nārāyaṇaṇ Chandraśekharaṇ are :—) three parts in the garden ⁽²⁾ belonging to Maṇai-Korraṇ of Puḷaiyidai (Illam), a portion of the plot called Uḷavērchchai (forming part) of Śīrumudaivēli shall be held and farmed by Kumaram-Maṇiyaṇ of Tāmaraippalli (Illam) and Kaṇḍaṇ-Devaṇ of Malliyaichchēri and they shall give thirty-three *paraḍis* of seed and three *nālis* of paddy for pounding (every day).

⁽¹⁾ From inked impressions.

⁽²⁾ Owing to certain letters being indistinct and undecipherable, this portion has not been translated. It describes the position of certain planets other than those mentioned above. An indistinct word *hamārtmā* has been left untranslated.

Ll. 19-21. Kumaran-Maniyan of Tamaraipalli (Illam) shall farm as much of the land called Iraññitānu as would suffice to supply five *nālis* of ghee measured by the *idāṅgal* and shall supply also that quantity of ghee.

Ll. 21-25. (The lands further given by Nārāyaṇaṇ Chandrasekharan are, as follows:— The land called Vaḍavāymanaivaḷal and the garden (attached to it), the garden belonging to Puṇṇaichchēri (Illam?), the garden called Aiyāṇṛkāḷappuraiyidam, these lands shall be farmed by Iyakkaṇ Paramēśvaraṇ and Iyakkaṇ Kēraḷaṇ of Puṇṇaichchēri (Illam) and shall pay thirty-three *para*s of seed and three *nālis* (of paddy daily). If they fail to supply, they shall forfeit as much of the land as is required for the seed.

Ll. 25-36. The land called Vallōkkaṇṇarvayal in the (place called) Neydaimakku shall be farmed by Akkiśarman Nārāyaṇaṇ and Nārāyaṇaṇ Gōvindaṇ of Vayiramaṇai and shall supply five *nālis* of ghee and thirty *nālis* of green gram measured by the *idāṅgal*. Āy Iravi of Peruṅgal shall farm the land called Aiyāṇṛayaḍi and shall supply five *nālis* of ghee measured by the *idāṅgal*.

Ll. 37-44. Kūman Śatti of Kurrikkādu shall farm the plot of land east of his land called the West Paraiyaṇkari and shall supply thirty-two *para*s of seed.

Ll. 44-46. (Further Nārāyaṇaṇ Chandrasekharan gave) two silver plates and two cups.

PARTHIVAPURAM INSCRIPTION OF VIRACHOLAPPERUMANADIGAL

The subjoined inscription is engraved on a detached stone lying in the first *prabhā* of the Viṣṇu temple at Parthivapuram. It is broken here and there and therefore the inscription is fragmentary. It records that a person named . . . p Pallavaraiyaṇ alias Śaṅkaraṇ-Iraṇaśiṅgaṇ set up a silver image in the temple of Parthivaśēkharapuram perhaps and made arrangements for burning a perpetual lamp in the same, both for the merit of Virasōḷapperumāṇadigaḷ. The record mentions Kuruṅguḍi, Muṇṣīrai, Māramanḡalam, Tirumudāṅkōḍu, the Virasōḷavaṇ-pālam and Iraṇaśiṅgaṇ-ēri. Of these, Kuruṅguḍi is the town now known as Tirrukkuruṅguḍi in the Tinnevely district, famous for its Viṣṇu temple and sacred to the Śrivaishṇavas as one of the *divyadēśams* praised by the Ālvārs. Muṇṣīrai is a village six miles from Kulitturai and contains a large Śiva temple. Tirumudāṅkōḍu may be identified with Tiruvidāṅkōḍu, which has given the name Tiruvāṅkōḍu to the Travancore State. The other places I am not able to identify.

The king Virasōḷapperumāṇadigaḷ referred to in the inscription must be the Chōla king Virarājendra, who held sway over the Pāṇḍya country also. The town Eraniel in S. Travancore is called Iraṇaśiṅganallūr in inscriptions; perhaps it received its name from either the Pallavaraiyaṇ named in our inscription Iraṇaśiṅgaṇ or some ancestor of his of the same name.

Text. ⁽¹⁾

1. ரகேசரிவன்மராயின வீரசோழபபெருமானடிச் , . . . திருவார்ப்புலம்
2. த்து வெள்ளித்திருமேனி எழுந்தருளுவித்து கற்பூர
ராய் வெள்ளித்திரு
3. மைற் குறுங்குடித்திருந்தா விளக்கு வைத்து முன்சிறைத்
திருமலை
4. அர மங்கல மாமங்கலத்து ஸ்ரீலக்ஷ்மிபெருமதேவதான்
கோட்டுத்திருவி

(1) From inked impressions.

5. . . . த . . . செப்பித்து விரசோழவன் [பாலம்] இரண்சிங்கன் ஏரியுங்கண்டசைம . . .
 6. . . . டிப . . . வ க்கப்பல]லவ[ரை]யன் ஆரின் தருங்கைச்சங்-
 கரணிரண்சிங்கன் செப்பி . . .
 7. ஸ்ரீ விஷ்ணு க்கள் ருசெஷ

TIRUVATTARU INSCRIPTION OF VIRA UDAYAMARTTANDAVARMA-TIRUVADI.

Ko. 398.

The inscription edited below is found engraved on the south wall of the central shrine of the Adikēśavapperumāḷ temple at Tiruvāṭṭāru, in S. Travancore. It is an incomplete record, written in the Vaṭṭeluttu characters and in what might be called Malayāḷam language. It states that the king **Vira Udayamārttāṇḍavarma Tiruvāḍi** made arrangement, by gift of land, for the daily supply of rice required for offerings to the god Adikēśavapperumāḷ at the temple at Tiruvāṭṭāru.

Text (2)

1. ஸ்ரீ விஷ்ணு || * || கொல்லம் கூட[சு]ய அடமாண்டைக் கர்க்கடகத்தில் வியாழநின்ற
 மீன குடியி ன்ற வியாழம் அனுழம் இந்நாளால் வேணுட்டு இளங்குடைவான்-
 ணருளுகின்ற ஸ்ரீ வீர உதையமார்தாண்டவர்மத்திருவடி திருவாட்டாற்று பள்ளிக்கொண்ட-
 ருளின்ற பெருமாள்கு நியதிப்படி முட்டாச்செலவு அரிசிக்குங்கு . மை ஆதிச்சனு தையன்ன-
 னுந் தம்பிமாற்கும் ஒள்ளநிலம் செநியகடைக்குட்டப்பெறையும் . . . (3) மாத்தறையும் (3)
 . . . கூட[சு]ய உன . . . சி . இமசுசு ம் ஒள்ளமுன்று சலாகையும்
 அழகக்க கூட[சு]ய உன்னும்

2. பொலியால் கோதைதலூர் கீழச்சேரித்திருக்கோயில்க்கல் கொண்டுவந்து உணங்கி
 உச . . . க்கு ஆவழி

ABSTRACT OF CONTENTS

In the Kollam year 398, when Jupiter was in the constellation Karkāṭaka, in the month of Mīna, on the Anūrādhā *nakṣatra*, the prince Vira Udayamārttāṇḍavarma-Tiruvāḍi, occupying the position of *ṣuvarāja*, (was pleased to grant) the following lands to the god, Adikēśava-pperumāḷ, who is pleased to be lying at Tiruvāṭṭāru. The land named Chediyakkaḍakkūṭṭapperai belonging to Adichehan-Udaiyannan and his brothers (of the growing capacity) of...*kōṭṭars* of paddy, the land named Māṭṭarai (of the growing capacity) of...*kōṭṭars* of paddy; total 32 three *sa-lāgaras* and 30 *aḷaguchchus*. From the interest derived from these, paddy shall be brought to the palace at Kilaichchēri in Kōḍainallūr, dried and

TIRUVALLAM INSCRIPTION OF KO. 412

The inscription edited below is engraved on the north wall of the Brahma shrine in the Siva temple at Tiruvallam near Trivandram. It is dated the **412th year of the Kollam** era, and records gifts made by some private party for offerings to the Mahādēva and Kappappan in the temple at Tiruvallam as also for feeding Brāhmaṇas on the Sōmavāra Amāvāsya. The record is incomplete and is of no historical value; but being dated it would serve the student of palaeography in giving him a notion of the shapes of the letters of the Vaṭṭeluttu of the middle of the 13th century A. D.

(2) From inked impressions.

(3) Here there are Tamil numerals expressing the extent of land.

Chittaral Inscription of Ko. 54 [8]. (= A. D. 1373.)

[illegible]

$v\phi$ = contracted form of mit-pade

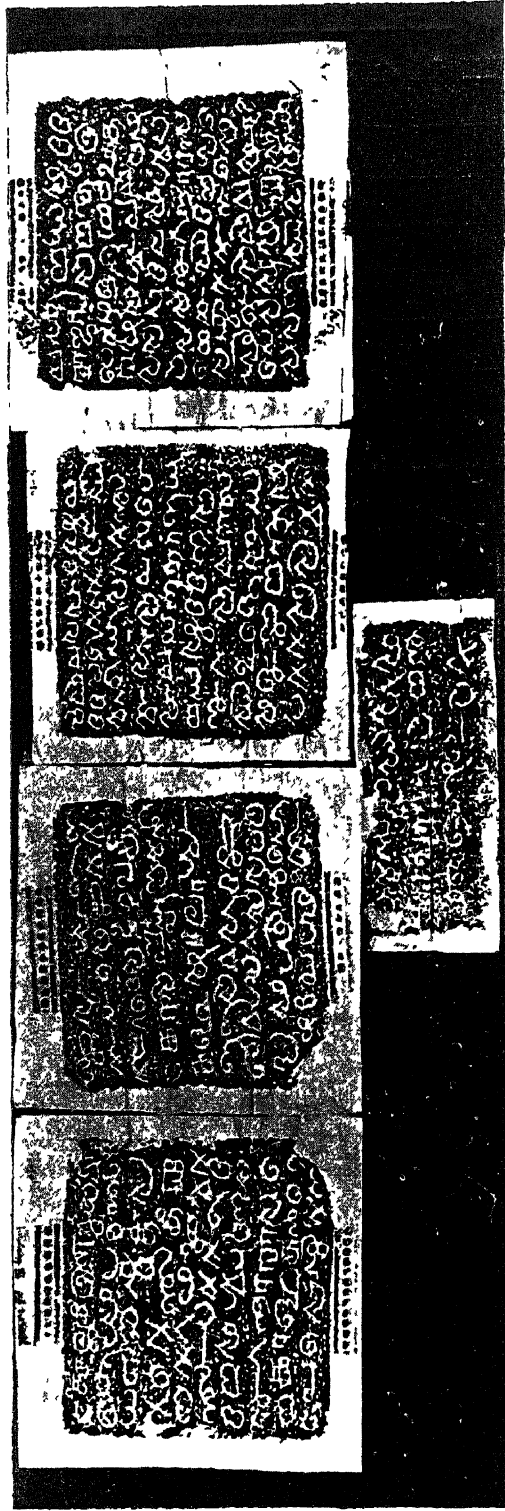
Navaykkalam Inscription of Ko. 614 (=A. D. 1439).

[illegible]

Chittaral Inscription of Ko. 548.

(To face p. 297)

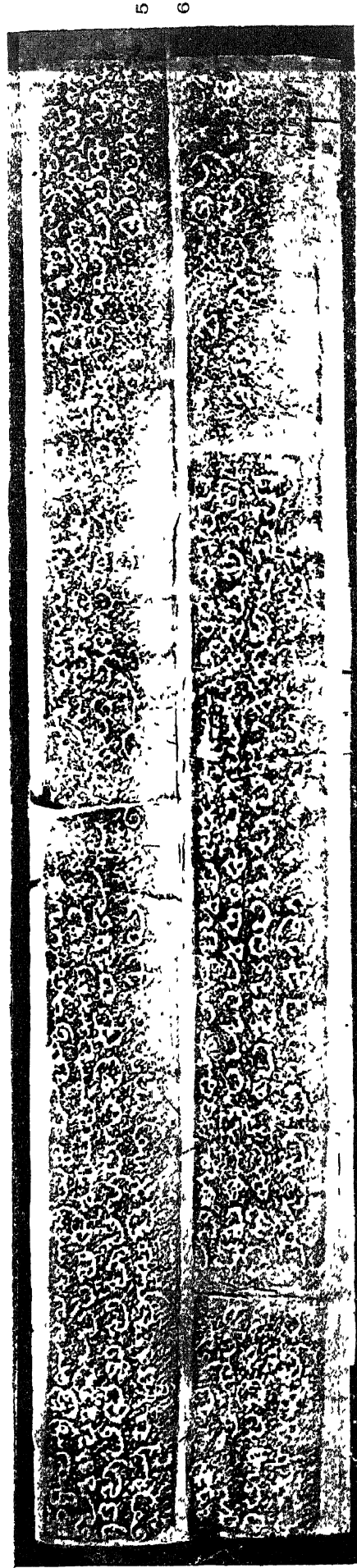
1st Piece 2nd Piece 3rd Piece 4th Piece



5th Piece
SCALE O 125.

Navaykkalam Inscription of Rama-Marthandavarman, Ko. 614.

(To face p. 298)



1a
2a
3a
4a
1b
2b
3b
4b

T. A GOPINATHA RAO

SCALE O 13

HALF-TONE BY M. E. PRESS

Text ⁽¹⁾

1. வடிவிலி [|| *] கொல்லம் சாயல் ண்டாமாண்டைத்த னு விபாழம் மகாநாயுறு
... .. நாயி-
2. று இரேவதி இந்நாளால் திருவல்லத்து ஸ்ரீமுக மண்டபத்தில்
3. இருந்து செயித செயிகடவேலைக்காணமாவிது [|| *] மடத்துசக்கிதிருவா
4. ண்டி திருவல்லத்து திங்கனமாவாதி தேதாறுஞ் செல்லுமாறு கல்ப்பிச்சு-
5. ச செலவு திருக்கண்ணப்பன் னும் மா தேவன்திருவடிக்குந்திவருமி-
6. ர்தின்னரி . . . (2) யுந் நமவிராயம் . . (2) ன் னும் பெர் க ன்னரி வெஞ்சனம் உ-
7. ள்ப்பட அரி . . . (2) யும் ஆராதிக்குந்நம்பிக்கு நெல் . . . (2)
8. திங்கள் உவாவின் தேதாறுஞ் செல்லுமாறு கல்ப்பிச்சரி . . . (2) க்ஞ-
9. ந்நெல் . . . (2) க்ஞ

ABSTRACT OF CONTENTS

In the year 412 of the Kollam era, on a Sunday, the Rêvati nakshatra, when Jupiter stood in the constellation Dhanu, in the (solar) month Makara, the following arrangement was made:—Śakki Tiruvāṇṇi of the *matham* gave some paddy (that is, made arrangements for an income of so much paddy annually) for making offerings to the Mahādēva at the temple of Tiruvallam as also to Kannappan, on all Sômayāra-Amivāsya, for feeding a Brāhmaṇa, and for paying the *pūjāri* of the temple. The quantity of rice required for each item is specified.

CHITRAL INSCRIPTION OF KO. 548 (= A.D. 1373).

The subjoined inscription is engraved on the four faces of a pillar now lying built into the steps leading to the kitchen of the Bhagavati temple at Chitral. The inscription is well preserved. It records that one Nārāyaṇa Kāṭikan *alias* Dharmachetṭi-nayinār of the city of Tirukkūḍakkarai made certain arrangements by which the temple authorities were obliged to do certain duties in the temple of the Bhagavati of Tiruchchāṇattu-malai. In default of which they were subjected to fines, etc., payable to the king. The exact purport of the document cannot be made out owing to its somewhat fragmentary nature. It is dated the 17th of the month of Meḍam in the year Ko. 584.

Text ⁽³⁾

On the first face of the pillar

1. கொழுநிசயெழு மா-
2. ண்டு மேடலாவது
3. ள எழுதிய
4. கணக்கு [|| *] திரா-
5. னகரம் திருக்
6. கூடக்கரெத்-
7. தன்ம செட்டி நய]-

(1) From inked impressions.

(2) There are some Tamil numerals expressing the measures of paddy.

(3) From inked impressions.

8. னார் நாராயண-
9. ன் காலிகநு[தே]
10. வெண் பழிக . . .

On the second face of the pillar

11. . பாடொள்ள
12. காரணமதிசச
13. சாரணத்து லிமவதி
14. கோவிலி[ல்] அறைச[ன்]
15. தலிமு[த]யா யொ-
16. ள்ள பிறவுத்தி
17. எறபேர்ப்பட்ட-
18. தும் [மேற்படி] ஆண்டு .
19. முதல் [மேற்படி] கோ-

On the third face of the pillar

20. விலில்ப் பாதமுல-
21. த்தவரேக் கைபாடி-
22. ச்சு அவர்க்கு
23. சா . வில் ஒண்டா-
24. யால் டி நாள் அ-
25. ன்று முத்த நய-
26. னார்
27. . . உண்ணு மாறு-
28. ம் இதின்னு மு-
29. டக்கம் பிசகி-

On the fourth face of the pillar

30. ல் அன்று முத்த-
31. ராஜாவின்னு ரு-
32. ங்கழஞ்சு [பொ]ன் உத்த-
33. ரமும் சொல்லி பழ-
34. யபடி தன்ம செட்-
35. டி நயனார் நாராய-
36. ணன் காளி (1) தன் வெண்-
37. பழிக்காரணம்
38. [மேற்படி] கோவிலில் டாட-
39. ண்டபமும் திராமட-
40. ப்பள்ளி(3)யும் அ-

(1) Compare டி occurring in the word *ḍiṇṇi* in I-6 of the Mingunai Matham Plate.

On the surface below the first face

41. . சர . . யும்
42. [திரு]வா . டடினனு
43. [முஞ்சிறை] . . .

NAVAYKKULAM INSCRIPTION OF RAMA-MARTTANDAVARMAN KO. 614

The inscription edited below is engraved on the west base of the central shrine of the Śaṅkara-nārāyaṇasvāmin temple at Nāvāykkulam near Attiṅgal, the head-quarters of the talūka of the same name. Its preservation is tolerably good. Of the Vatteluttu letters in which the record is written, there are a few worth noticing. The shapes of the letters *n* and *l* are rather curious, the first is a right handed spiral, while the latter resembles the letter *cha* of the Grantha alphabet. One other peculiarly shaped letter is *ḷ*. It looks like the numerical symbol 20 of the Tamil alphabet of the medieval times. The peculiar shape occurs also in the word *ḷḷy* found in l. 6 of the Miṇṇipai plate (see below p. 301); and in the words *Kḷḷ* and *ḷḷ* occurring in ll. 36 and 40 respectively in the Chitarāl inscription, (see above p. 298). the letter *ḷ* also assumes a similar shape. This form is purely modern, not being found in the earlier lithic or copper records. The inscription states that the king **Vira Rāma-Mārttāṇḍavarman of Kilapperur**, the head of the Jayatuṅganāḍu branch of the Vaḷaśēri Illam, began the repairs to the temple of Śaṅkara-nārāyaṇamūrti of Nāvāykkulam on Monday, the 20th of the month Iḷavam, corresponding to the second *tithi* and the *nakṣatra* Purnavasu, in the **year 613** of the Kollam era and built the temple of stone, built the central shrine and the *maṇḍapa* and covered the *paḍippurai* with copper. The *kumbhābhishēka* ceremony was performed on Monday, the 24th of the month Iḷavam, corresponding to the fifth *tithi*, the next year, 614.

Text ⁽¹⁾

1. ஹரி [||'] ஹவ்வினீ [||*] கொல்லம் கூடுசு லாமாண்டு இடப ஞாயறு உடுஉ
சென்றநாள் வடசேரி இ[ல்]லத்[து]ள் சிழப்பேருர் சிரிவீரிராமமார்ததாண்டராய சேது-
ங்க நாட்டு மூத்த திருவடி
2. இருந்நருளியெடம திருநாவாய்க்கனத்து சங்கநாராயண மூ]ர்த்தி . . . முன்னுள்
கூடுநு மாண்டு இடபஞாயிறு உடு திங்கனாழ்ச்சயும் புண-
3. ர்தவும் திதியும் அன்று யிதினம் ராசி கொண்டு தங்கோதியமச்சு கல்ப்பணியும் செய்-
விச்சு சிரிகோயிலும் மண்டபவுமமைச்சு படிப்பு-
4. டையும் செம்புமேவிச்சு கூடுசு லாமாண்டு இடபஞாயிறு உடுசு சென்ற திங்கனாழ்-
சசயும் பூப்பும் பஞ்சமியும் அன்றே இடபம
5. ராசிகொண்டு
6. கலசம் ஆடி அருள்து

PARUR ROMO-SYRIAN CHURCH INSCRIPTION OF A. D. 1624.

The following inscription is engraved on a stone slab set up in the north wall of the Romo-Syrian Church at Parūr, the head-quarters of the *talūka* of the same name in the Kottayam division. It is written in Vatteluttu characters and the language is Malayālam. It records the **death of the bishop Francisco**, the head of the Mar Thoma Nazaranis (Christians), of the diocese

(1) From inked impressions.

of Malaungarai. It is stated that this event took place at ten *niligais* after sunset, on the Sunday which begins the Lent in the month Kumbha of **the year 1624** after the birth of the Messiah.

The deceased bishop is Francisco Roz, a Spanish monk who accompanied Archbishop Menzes. He belonged to the Society of Jesus. For his knowledge in Syriac, he was appointed to teach the youths at the Vaippicotta Seminary, of which he became the Rector. In the Synod of Diamper he acted as Assistant Interpreter between the Syrian clergy and the Archbishop Menzes. When Mar Abraham, the Syrian Metron died, Roz was appointed Bishop, but finding that the appointment would irritate the Thoma Christians, it was suspended for some time. Eventually he became Bishop and was raised to the Archbishopric of Cranganore. Even in the days of Paul Bartholomao there were entertained doubts about the exact date of the death of Francisco Roz. It was put down as having occurred in A. D. 1617. Paul took the trouble to go to Parūr to read for himself the stone inscription written in vernacular language, of which he was informed by the people. He then settled the date as A. D. 1624 and not 1617 as believed till then.⁽¹⁾

Paul says, "A sepulchral slab of blackish stone inserted in the wall of the *atrium* of the Church of S. S. Gervasius and Protasius in Pattana Parūr, Malabar, (in which church Rozius lived and which he surrounded by a wall, since to live either in Cranganore or Angamale was impossible owing to the continual wars), bears an inscription in the vernacular, written in the ancient Tamil-Malayalam characters.

"In the year of Our Lord 1624, on the 19th day of the month of February, at the commencement of the Lenten fast, (according to the custom of the Christians of St. Thomas), at ten o'clock on the night of Sunday, died Bishop Francis in communion with the Holy Catholic Church of the Christians of St. Thomas.

"I myself copied these words at Parūr on the 10th of September 1785.

"Since, however, these words cannot be understood of Francis Garcia, who was consecrated Bishop at Goa in the year 1637, the date assigned for the death of Francis Rozius must be 1624 and not 1617."

Text ⁽²⁾

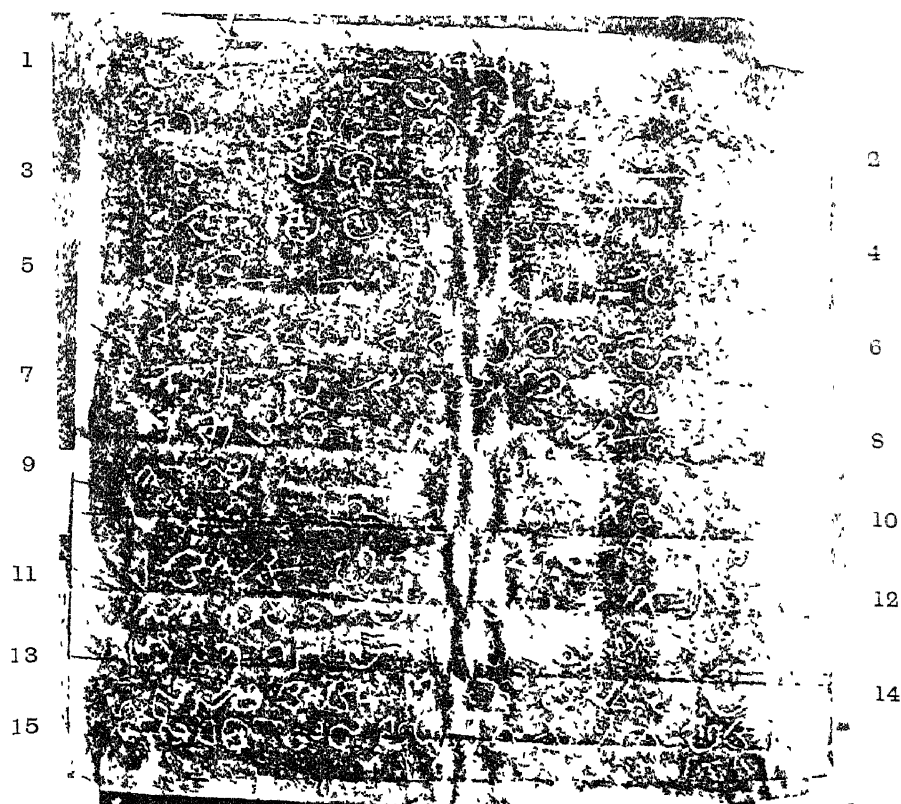
1. மாத்தோமா [||*] மிகியா பிறந்-
2. திட்ட கதகாடெசு மத
3. கும்ப ஞாயெற்று அட. . .
4. நோய்ம்ப துடங்ஙன்-
5. ற ஞாறுழ்ச்ச நாள் அ-
6. ச்த்தமிச்ச பத்த நாழி-
7. க்காய் செல்லுன்றப்போ-
8. ள் சுத்தவாள் காத்தோலிக்-

(1) Taken from "India Orientalis Christiana," p. 64, Edition 1792, by Fr. Paulius, O. D. O., I am indebted to the Very Rev. Fr. Dominic, the Vicar Apostolic of Ernakulam, for the translation and the original. The original runs thus — "Lapis sepulchralis in atrio ecclesiae S. S. Gervasi et, Protasii in Pottono Parur in Malabarica muro insertus in qua ecclesia Rozius habitavit, et quam muro cinxit, cum ob continua bella nec Cranganore, nec in Angamali degere posset, sequentem fert inscriptionem lingua vulgari Malabarica, antiquo caractere Tamulico-Malabarico in lapide nigricante caelatum. Anno Christi nati millesimo sexcentesimo vigesimo quarto mense Februario die decima octava jejuniu quadragesimali (more Christianorum S. Thomae) intrante die Dominica hora decima noctes in communiere S. Ecclesiae Catholicae Christianorum S. Thomae in Malabarica episcopus Franciscus obiit."

"Haec verba ego in Parur auro 1785, die 10, Septembris exscripsi. Cum igitur haec de Francisco Garcia, qui nonnisi anno 1637, Goae in Episcopum consecratus fuerat, haud intelligi possint, Francisco Rozio non anno 1617, sed 1624 pro sui obitus anno assignandus est."

(2) From inked impressions.

Patur Romo-Syrian Church Inscription of A. D. 1624
(To face p 296)



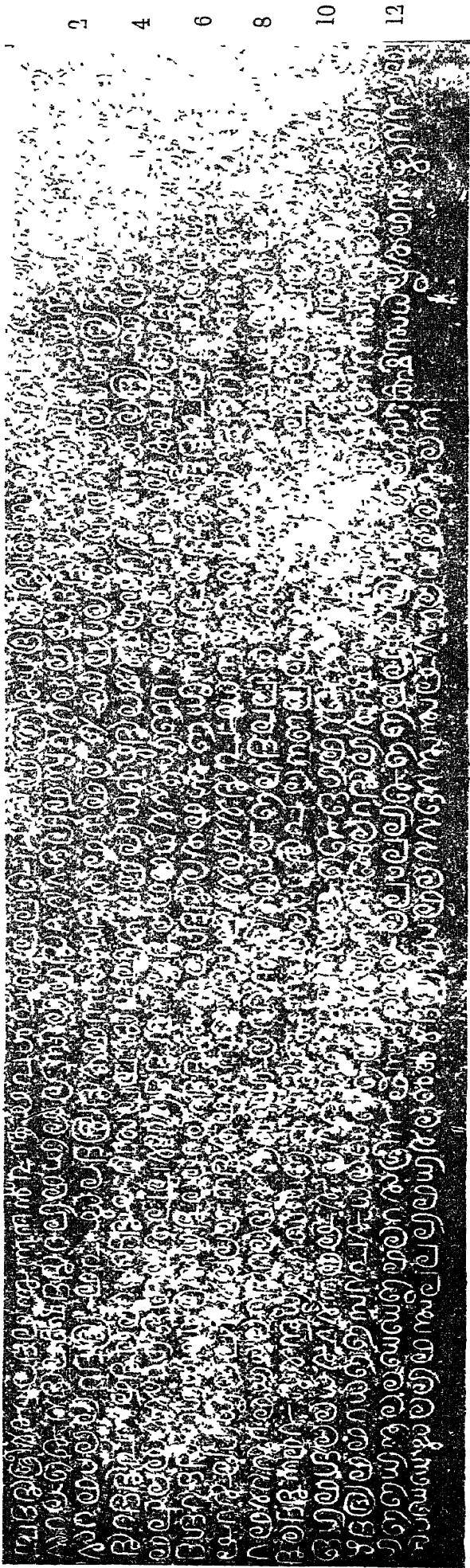
T A GOPINATHA RAO SCALE 0.125 HALF-TONE BY M. E. PRESS

Minchirai Matham Plate of S 1692 (=A. D. 1770) or Ko. 945.

	h	n	ch	sh	t	n	t	n	h	m	y	r	l	v	l	r	n	
1	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	no-contrast for 1600
2	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	no-contrast for 1600
3	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	no-contrast for 1600
4	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	no-contrast for 1600
5	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	no-contrast for 1600
6	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	no-contrast for 1600
7	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	no-contrast for 1600
8	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	no-contrast for 1600
9	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	no-contrast for 1600
10	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	no-contrast for 1600
11	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	no-contrast for 1600
12	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	no-contrast for 1600
13	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	no-contrast for 1600
14	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	no-contrast for 1600
15	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	u	no-contrast for 1600

Grantha letters: 3 = 3rd letter: ksh. 4 = 4th letter: ny. 5 = 5th letter: sh. 6 = 6th letter: ksh.

Minchirai Matham Plate of S' 1692
(To face p. 301)



T A GOPINATHA RAO

SCALE 0.5

HALF-TONE BY M E PRESS

9. கா அக்க . . . யாறு கூ-
10. ட்டத்திலே மலங்கரை ம[ர]-
11. ற்த்தொம்மா நசுறணிகள்-
12. க்க மேலப்பட்டக்காரை-
13. ன் ஆயா⁽¹⁾மாற் பெறஞ்சி சுக்-
14. கு மேத்தெறன் காலம் செய்து [|| *]
15. அன்ற கொல்லம் எராகுகை மத [|| *]

Translation

Mār Thōma. In the year 1624, after the Messiah was born, on Sunday, the 8th of the (solar) month Kumbha, the day on which Lent begins, when ten *nāligais* were past after sunset, the saintly Mār Francesco Metron, who belonged to the Catholic A.....order, and who was the Bishop of the Mār Thōma Nazarins (Christians) of the Malaṅgari (diocese) died. It was in the Kollam 799th year.

PARUR JACOBITE CHURCH INSCRIPTION OF A.D. 1625.

This is engraved round the margin of a stone fountain placed in the Jacobite church at Parur. It records that it was presented to the church by one Abraham Manuel.

Text (2)

மிசியா பிறந்திட்ட தகூரெடு காலம் விறிச்சிக ஞாயிற்றில் இ மா . . கல்லபேட்டின் அபிராமானவேள் கொடுத்தா

Translation

In the month of Vrischikam, in the year 1625 after the birth of the Messiah, Abraham Manual gave this stone fountain.

MINCHIRAI MATHAM PLATE OF S. 1692.

The inscription edited below is engraved on one side of a copper plate preserved in the Minchirai Svāmi's Matham at Minchirai. Being a very modern document, its preservation is good. It is written in a peculiar type of Vatteluttu alphabet and its language is Malayālam. There is practically no difference between *p* and *v*, and *v* and *y* and their secondary vowels. Hardly any distinction exists between *p*, *v* and *y* on the one hand and their secondary *v*'s on the other. The letters *śu* and *nu* resemble each other closely. The consonant *l* looks like the modern Tamil, *v* whereas *n* is written like *l* of the medieval Grantha. The shapes of the secondary vowels *tu* and *tū* in this document are unique and are found, so far as I know, in no other records. For the use of the students of paleography a table of the alphabet employed in this inscription is added.

The inscription records an agreement entered into by one Kunnūr Nambūri, with the Svāmi of the Minchirai matham. The Svāmi had deputed one of his disciples, a *sanyāsi*, to supervise the *samudāyam* of the temple at Avittattūr. This *sanyāsi* died and disputes arose about the management of the *samudāyam*. Thereupon the Nambiyādiri of Paravūr took possession of the *samudāyam* and administered it with the Kunnūr Nambūri as his agent. But when eventually the Svāmi resolved to appoint a proper manager for the *samudāyam*, he first removed the Nambiyādiri from the management and put in the Kunnūr Nambūri himself. This latter person paid to the matham

(1) Read ° காரன் ஆய

(2) From inked impressions.

a *sanjaya* of two thousand *chakrams* and bound himself to manage the *sanudayam* in a just and honest way. The document is of no historic value but its palaeographic interest is indeed very great.

The following are the names of places that occur in this record :—Minchmai, Avittattūr, Kunnūr, Kurimūr and Kulikkādu. Of these, Minchmai is situated at a distance of about six miles south of Kuliturai, the head-quarters of the Viṭṭaṅṅōḷu talūka of the Padmanābhapuram division, of the Travancore State. Avittattūr appears to be in the Cochin State. I am unable to identify the other places.

Text ⁽¹⁾

1. ஸ்வஸிஸ் || * சகாப்(ப)தம் தகாசுடு னுமேல் செல்லுந் கொல்லம் சாசுடுநு
பது விசுந்தி வருதும் இடபஞாயறறு ஓஉ சக்-
2. திறவாரெ ரோகஸிநகூத்திறவும் அமாவாஸ்யும் திரகரணவும் ஸகதம்ம[வி]த்திய
யோகவும் கூடிய சப தினத்தில் முன்-
3. சிற மடப்புறத்து [மே]லழி[வ]த்து திருமனஸ்லே திருமுன்(ம்)பாரே [மேற்படி]
மடப்புறம்வக ஆவிட்டத் துரு மகாதேவரு கேஷத்-
4. திறத்தில் ஸமுதாய பிறவற்த்தி நோக்குந் குந்நாருநம்பூறி எழுதிவச்ச தாம்மிற
சாஸனமாவது || * [மேற்படி] மடப்பிறத்து நின்னா-
5. ம் நியமிச்சட்டுண்டாயிருந் செஷுத்தான ஸமுதாயம் மறிச்ச ஆ[ளே]ற்றம் [வ]ந்து
பறஆ[ரு] நம்பியாதிறிக்கு ஒதுங்கி அ-
6. த்தேகத்தினறே ஆ[ளா]⁽²⁾யி ஸமுதாயபிறவற்த்தி ஞான் நடத்திவருமபோள் ஆ
ஸமுதாயத்தானத்தில் நின்றும் நம்பியாதிறியே
7. மாற்றி வேறே ஆள் நிச்சயிப்பான் திருமனஸகொண்டு நிச்சயிச்சதில் [மேற்படி]
ஸமுதாயப்பிறவற்த்திக்கு என்னெ கொண்டு நாலாயி-
8. றம் சக்கிறம் அடியிற தீர்ப்பிச்சு என்றே பேற்கு திருவடயாளம் தந்நிறுக்க-
கொண்டு கீழில் நடப்பு யிருந்நதுபோலே ஸமு-
9. தாயத்தானம் காணிச்ச ஆதாரங்கள் எழுதி ஞான் ஒப்பிட்டதில்பின்னே நடக்காரம்
போசனம் செய்யுந் வழிபோக்கனெ கொ-
10. ண்டுமதேப்பிறுகார சனம்மாராயிரண்டு மூத்ததின்ம்மாரே கொண்டும் கணக்கெழுத்-
துகாறனெகொண்டும் ஒப்பிடுவிச்ச ஆதாரம் எ-
11. மூத்தும் மற்றுள்ள ஸகல காரியங்களும் திருமனஸ்லே பிறதிபுருஷனாய் ஞான்
நடத்தி ஆ வகக்குகல்பிச்ச வச்சிட்-
12. ள்ள அனுபவங்களும் . . . ஸீராம சத்தியமாய் நடந்துகொள்ளந்து || *]
இது அறியும் ஸாக்ஷி குறிமூரும் குழிக்காரும்
13. கிடங்நழி . . ம் குநதும் அ[றி]வன் எழுத்து மடம்வக கணக்கு குமாரனயிலப-
பனயன்

Olai document of the Agapparambu Jacobite Church.

⁽¹⁾ From inked impressions

⁽²⁾ This document uses a peculiar form of the letter *la*. It is not only from the context that it is read as *la*, but also from the same form occurring in other records. Compare *la* occurring in the words *Kāli* in l. 36 and *o palli* in l. 40, of the Chitarāḷ Inscription, p. .

Text ⁽¹⁾

1. கொல்லம் கூடையுட மத மிதுனஞாயற்றில் எழுதிய பேர்பாட்டவாலக்காணமாவிது
மாங்காட்டில்
2. குமாறன் சிருகண்டத்திருமுல்பாட்டில் கோவில்க்காரியத்திலிவர் அகப்பறம்பில்-
3. பள்ளிக்காரியத்திலொட . நமஞ்சிலாக எழுபத்து முப்பது அச்சம் வாங்கிக்கொ-
4. ண்ட கோவில்க்காரியத்திலேக்குள்ள பள்ளித்தாழம் காஞ்சிரக்கோட ரண் நடையும்
வெட்டவும்
5. (வெட்டவும்) படிக்கே போதவிலேக் கண்டமு . ப்பும் இவ்விலம் அச்ச
எயுரு-
6. க்கும் பேர் பவிசு கழிவுமாகி அம்மார்க்கமே ஈ அச்சகொடுத்த கோ-
7. வில்க்காரியத்திலேக்குள்ள

Translation

In the year 926 of the Kollam era, in the month of Mithunam, the following *per-patta ola* was written. The officers of the palace of Kumāraṇ Sirukaṇḍa-Tirumulpāḍu of Maṇṇāḍu, having received from the of the Church at Agapparambil, seventy-three *achchus*, Kaṇṇirak-koḍa (some sort of umbrella), two *nadais* (?), lamp,

(¹) From the original. The fac simile given on the opposite plate is from an eye copy made by me from the original.

